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OUR AMERICAN HERITAGE

HARRY W. STAVER

THERE are two supreme matters which constitute our American heritage. One is religion; the other is freedom. Both are now the objects of open attack by Godless and aggressive forces. And never has the admonition of the angel in Revelation been more to the point than now, "Hold fast what thou hast that no one take thy crown."

Of these two supreme matters, which constitute our American heritage, we speak of religion first. Christianity is one of the basic facts and forces in our American history, in all our national life. In a sense no other nation can boast, America has been a living witness of the truth of that Scripture which says, "Blessed is the nation whose god is the Lord."

Our beginnings go back to the Pilgrim fathers. One reads the records of those beginnings not without a certain awe and admiration. One reads them, from this distance away, and marvels at that story of daring and fortitude. One reads them, too, and finds the reason that enabled our forefathers to forego comforts, to endure hardships, to brave perils—they were men and women who believed in God and trusted Him; who also loved liberty above life. No where is that spirit better revealed in words than in the lines of one of our hymns.

"O God, beneath Thy guiding hand,
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and psalm they worshipped Thee.

"Thou heard'st, well pleased, the song, the prayer:
Thy blessing came; and still its power
Shall onward, through all ages, bear
The memory of that holy hour.

"Laws, freedom, truth, and faith in God,
Came with those exiles o'er the waves;
And, where their pilgrim feet have trod,
The God they trusted guards their graves."

The foundations of our land were laid by men and women who dedicated the land, and their own lives, to God's will and the freedom of all who should come to live here. And it is not too much to believe that "the ancients of this fellowship hail us across the centuries and bid

us keep their lofty dreams of brotherhood on earth—God's kingdom of love—alive."

Our forefathers, the early statesmen, were not "ashamed of the Gospel of Jesus Christ." To them, as to the Apostle Paul, that Gospel was "the power of God unto salvation to all that believe." They were not afraid to write God's name, to voice their reliance on Divine Providence, to declare their faith and utter their prayers, in great documents of state. The Christian religion runs all through these documents and ever and anon, among them, the first sentence reads, "In the Name of Almighty God"; "In the Name of the Most Holy and undivided Trinity". To scan the great historical papers of our early history is to stand amazed at "the faith of our fathers" and their bold acknowledgment of their religion for all to read.

And when one comes to the Addresses of the two great American immortals—Washington and Lincoln—there, too, one finds the same stream of "living water" flowing. "Of all the dispositions and habits that lead to political prosperity, Religion and Morality are indispensable supports. Let not any man claim the tribute of Patriotism who should labor to subvert these two pillars of human happiness." That is George Washington speaking in his *Farewell Address*. And this is Abraham Lincoln in his *First Inaugural Address*: "Intelligence, Patriotism, Christianity, and a firm reliance on Him who has never yet forsaken this favored land, are still competent to adjust, in the best way, all our present difficulty." Or, if one shall prefer, there is Lincoln in the words of his *Second Inaugural Address*—words that could come only from a man possessed of the spirit that is in Christ Jesus—"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Surely God has walked among us, and talked with us, and worked with us, through all

Marshall, Michigan.

the days of our history. Surely the presence and power of Christ has been here and there and every where along our way. Surely His Word has been "a lamp unto our feet and a light unto our path." How will it be tomorrow? And the day after that? Will the pagan floods overwhelm our faith in God? Our hope in Christ? And leave us standing under a sky that has no stars to steer by? That is a thought too awful to contemplate, now that we have known the joys of religion and the blessings of freedom. Yet we cannot shut our eyes to the peril nor think to escape the necessity to "hold fast" what we have lest we shall lose "our crown." Christianity is the bed-rock of our blessedness. We had better not forget that! That is the first supreme matter.

The second matter, in our American heritage, is Freedom. Freedom, in our heritage, stands side by side with Religion. They are like two inseparable companions. They emphasize the eternal truth which is written in the sentence, "Where the Spirit of the Lord is, there is liberty." Today, in the fury of war that defies anything we could have imagined, one asks: "What constitutes the bulwark of our liberty and independence?" And the one who asks the question answers: "It is not our frowning battlements, our bristling sea-coasts, our army and navy. Our reliance is in the love of liberty

which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere. Destroy this spirit and we have planted the seeds of despotism at our own doors." Arms alone are not enough. Nor ships and planes and tanks and guns. These, and something more, are needed: a something that is inside people, a spirit of willingness to sacrifice and to suffer, a strong heart, a steady will, a valiant hand, that hates tyranny because it loves freedom. In these times of multiplying burdens, testing of what stuff we are, we may need to think again of the value of our religion and our freedom as they stand in contrast with the plight of peoples to whom freedom and religion are denied. So may we be born again of that spirit which was in those who wrote our Declaration of Independence and said at the very end, as if it were a Benediction, "For the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor."

So the call comes to us, in this generation, to lift high the royal banner of Christianity and Freedom. Without these is only bitter bondage, insufferable chains, and a consuming way. Romans 13.

THE LAW OF THE HARVEST

RICHARD BRAUNSTEIN

It is a matter of record in history and experience that as humanity has sown it has likewise reaped. It is not possible to gather grapes of thorns or figs of thistles. He who plants thorns shall have a harvest of thorns. He who plants grapes shall have a harvest of grapes.

In "The Quest of John Chapman," Newell Dwight Hillis tells the story of Johnny Appleseed, who goes up and down the land sowing his orchards on every sunny slope, causing future generations to bless him for his harvest of plenty. For many years previous to the World War, groups of men known as the militaristic party busied themselves sowing the seeds of discord and discontent, and we are still gathering the harvest of devastation and desolation.

The world has always been divided into op-

posite camps, those who sow good seed on one side, and those who sow bad seed on the other side. Mighty armies contending for a harvest, one group rendering unto God and the other group rendering unto Caesar. The Spirit of Christ and the spirit of the world.

The student of righteous progress realizes the fact of the universal dualism inherent in every individual, the good in everyone striving for the mastery over the bad. It is God in every man and woman at grips with the devil. It is Paul striving to put off the "old man" in an endeavor to put on the "new man." It is Doctor Jekyll against Mr. Hyde. It is the wheat against the tares, heaven arrayed against hell, the Son of man against the son of perdition. The final harvest is as humanity sows. The law of the harvest is inevitable, immutable, sure.

Years ago, Isaac Newton in his work on the prophecies of the Bible made the statement that

Walter Reed General Hospital,
Army Medical Center, Washington, D. C.

they were true, within one hundred and fifty years from the date of his writing, they would have such a mental hold upon things that the knowledge of mankind should be so increased that travel would be expressed at the rate of fifty miles an hour. Voltaire with his customary unreasonableness and sarcasm of unbelief made so bold as to ridicule Newton and his statements. Would that Voltaire could have lived to witness the mode of travel we have this day. The seed of the word of God does give mental stimulus to mankind—a harvest of good things in every sphere of thought and endeavor.

Who sows and reaps the best? Who are the better husbandmen? Those of great faith or those of small faith? Those who consider the laws of God or those who ignore them? Who have the vision splendid and the far-away look in their eyes? Who sows the best seed? The missionary with his Bible, or the trader with his bottle? Who are prouder of their harvest? The law-keeper or the saloon-keeper? The saint or the sinner? The kind or the unkind? The man with the hard-earned good character or the man with the unscrupulously earned cash? All these reap as they sow. The law of the harvest is unrelenting, unchanging, certain.

Illustrations abound. The professor who brought the gipsy-moth to this country and carelessly allowed it to escape from his laboratory, has caused a harvest of leafless trees, ruined vines and fruitless acres.

The tourist in the Catskill Mountains is confronted on every hand by a large colored lithograph under the caption, "Care and Carelessness." It is a graphic description in two pictures, showing what happens when the sportsman neglects to extinguish his camp-fire. The first picture shows the forest as God created it. The trees are standing, tall, majestic, rich in abundant foliage, a lair for birds, a domain for game, and a promise of shade and shelter and timber for coming generations. The second picture is unlovely. There is no green in it. Black makes it ugly. The trees are down and bereft of leaves. Here and there charred trunks stand naked and ghastly against the blue sky. Vegetation is dead and stunted. The streams that used to come tumbling down the hills are almost dry, while in places only rock beds are in evidence. The fish are gone and the birds too have departed. It is suggestive of want produced by carelessness. A harvest of dire need caused by a sowing of indifference.

History contributes her warnings. We cite a few incidents: Valens caused a shipload of persons to be sent to sea and burned. He was defeated by the Goths, fled to a cottage to

which his enemies applied a torch, and he perished in the flames. Alexander the VI was poisoned by the wine he had prepared for another. Henry VII of France was stabbed in the same room wherein he had planned massacre. Marie Antoinette rode to Notre Dame Cathedral on her wedding, requesting that beggars and cripples be removed from her path, in order that her happiness might not be marred by the sight of misery. Soon after, in an executioner's cart, on her way to the scaffold, she was surrounded by a throng of men and women who gazed upon her unfeeling "with hearts as cold as ice and hard as granite." When Foulon was asked how the starving population was to live, he answered, "Let them eat grass." Later he was caught and beheaded by an angry mob, who stuck his head on a staff, and filled his mouth with grass. The law of the harvest always has its undisputed way. It is beyond the power of man to make it different.

By the same token we have our answer to what shall befall such systems and people who for conquest of territory and lust for power plunge the world into war.

A good woman in Massachusetts is spending a fortune in the distribution of the Bible by single books, pocket size. Thousands of copies have gone out from her home, and are causing the silent leaven to make the way plain and less difficult for innumerable multitudes. The seed thus sown by this woman's bounty is daily creating a harvest of hope, peace, comfort, and all those things that remove the hurt and hindrances of life.

A little girl, says the poet Robert Browning, goes through the crowded ways and sings, "God's in his heaven and all's right with the world." Discouraged wayfarers pause and listen to her song, and listening, hear the note of optimism, resume their journey with a buoyant step and greater determination to face issues and meet crises—it is a matter of the kind of seed sown.

What is the best thing you have ever done for another?

"Sow a thought and you will reap an act; sow an act and you will reap a habit; sow a habit and you will reap a character; sow a character and you will reap a destiny."

Character is crystallized choice. Choose good seed and you will not regret the harvest.

Thinking men and women are particular about the kind of seed they sow.

Best minds are centered on the best seeds.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him."

Thoughts At The End Of

FIFTY YEARS OF SERVICE

EDWIN HAMLIN CARR

I always liked the story about the old lady who said to her Clergyman, "Your preaching is worse than it ought to be."

Through the larger part of my ministerial life I have been influenced to better work by the testimony of a Clergyman at a Northfield Conference which I attended. He said, "I have wanted the Church I serve to win because it was my Church. I have come here to be saved from that idea."

If a Church Service causes one to feel that life is too wonderful to end, it is a real service.

A minister preaches a good sermon if after two or three weeks people say to him, "we are still talking about it."

I think that I have preached a good funeral sermon if the undertaker pays attention to it.

I dislike sermons which attempt to increase my prejudices; I want sermons which help me to get rid of prejudices.

A preacher can be theologically bed-ridden; during my fifty years ministry I have gotten out of bed and walked around limpingly.

People generally say that a sermon is fine for one of two reasons: first, if they could not speak as well themselves; second, when something is said that makes for character in the hearer.

The best way to carry on one's Church life is for each person to adopt some of the choice ideas of all denominations; for example, the Church Attendance of the Roman Catholics, the Dignity of Worship of the Protestant Episcopal, making contributions as do the Moravians.

The Christian Church is an end in itself for the worship of Jesus and the understanding of His life; the State is an end in itself for the application of Christian principles.

The Christian Church must bring in a new world in the sense in which Jesus said, "Behold, I make all things new."

We go to Church to have our ideas corrected on the meaning of the character of God, by a Minister who understands the character of God in Jesus.

We do not need a new Church in the sense of a new Denomination; we need a new de-

votion to the person of Jesus such as will evaluate in a new idea of the Church.

When a person says that the Church is dying out he really means that religion is dying out in his own soul.

The Church has almost wrecked itself on its method of interpreting the Bible.

One of my earliest recollections is of a Camp meeting in Kansas. The day of the camp meeting may be about over; but the day of the Gospel is not over.

We, in order to be real Christians, must constantly check and double-check our thinking with the mind of Jesus as revealed in the Gospels.

We can love Christ Jesus more than we love the Bible just as we can love a person more than a letter that we receive from the person.

Jesus is the God whom everybody can know.

Jesus is the world's greatest psychologist; He knows all of the attitudes of the soul—how to create them and how to remedy them.

The Church needs a new orientation of Christianity based on the belief that "faith" is an attribute of God's character.

We have to unlearn so many of our childhood and adulthood ideas about God that we wonder why we do not begin with Jesus as God for we never have to unlearn about Him.

It is astonishing the way that our lives repeat the spiritual experiences of the life of Jesus: His temptations, His family relationships, His associations with His Disciples, His loneliness.

Democracy is grand if everybody plays the game. However, men never play the game as it should be played if they leave Christianity out, for democracy in a real sense is the by-product of Christianity. The cure for democracy is more Christianity.

The "pure in heart" and the "pure in Race" are not to be compared as equals.

The best way to retain our friends is that both ourselves and our friends have an inspiring and similar purpose in life—this can only be accomplished by our devotion to Jesus.

Three things a real friend will do for you: he will not desert you if you do wrong, he will anticipate your needs, he will give you a new

lea of yourself—all of this we find in Jesus.

The world has never improved on God's way of eliminating war; namely, as Micah 4:3 says, "They shall beat their swords into plowshares, and their spears into pruning hooks."

The greatest task of the Ministry today is to hold on to the freedom to speak against wrong not only in the Church but in the State.

Is the world growing better? Yes. Today we have more Ministers who are determined to give Jesus His place as God, we have a better understanding of the way to interpret the Bible, we have a larger application of the social ethics of Jesus, we have greater harmony between science and religion, we have a better understanding of what the Christian life really means to humanity.

It is useless to try to measure the results of preaching, for preaching is a matter of calling men to have faith as Jesus has faith and the results of faith cannot be measured by another man.

I have found that people do not accept the Kingdom of Jesus easily—it requires the surrender of one's whole personality to Him.

I hold that all human beings are alike in their mental functions. When one person is known and understood—this is to understand all persons.

My congregations were never given something to *do*. I stated always the principles upon which they were to act and allowed them freedom in expression.

I have been a preacher of the grace, or loving compassion of God for all mankind. I consider laws to be regulations for living which come out of incomplete experience. The Gospel to me is an inspiration, not an argument.

Where Church and State are separate, as in America, I consider the Church the place of instruction and inspiration, and the State the place where Christians are to *do* something.

Conscience tells us to be true; it does not tell us what the truth is. We must learn truth through Jesus.

My whole economic philosophy of life is stated in a sentence said to me by a colored man here in Peekskill while I was your Pastor; namely, "Times is not so hard if you don't want much."

THE PASTOR WHO FORGOT

ELDRIDGE B. HATCHER

HIS church had a large membership and at the end of the year he was drawing up a program for the next year,—his program for his pastoral and his pulpit work. It seemed to him complete. His Board of Deacons assured him of its completeness.

But there was one item omitted. The pastor's memory failed him. He forgot that during that year he must be a pastor and preacher not to a group membership of 2,000 persons, but to 2,000 separate individuals. His schedule suggested that at least twice each week he would preach to a very large congregation. The sermons delivered would have a mass of faces at which they would be aimed. In his pastoral visiting he would call upon families—that is when he did call. But oh, dreadful fact, he forgot that in those congregations, averaging usually 1,000 in number, there would be sitting before him one thousand God-created, immortal human beings, each one unique, each one representing a conflict between the God of Heaven and the Devil of Hell for the possession of that individual.

If he had only remembered that fact regard-

Bryn Mawr, Pennsylvania.

ing his preaching, how differently he would have shaped his program, not merely with reference to his schedule of church activities, but also with reference to his daily communion with God.

Any preacher, or pastor, who would set before himself for the coming months such an emphasis upon the individual member, such a new and higher evaluation of the dangers and possibilities of each member, would find himself almost bewildered by the influences that would tend to make him forget the individual.

Army Minded

Christian leaders are writing and thinking and dealing today largely in terms of mass gatherings, mass activities, mass movements. These terms are usually generalizations and abstractions, rather than concentrations upon the concrete and the individual. Our leaders are organizing and mobilizing us in campaigns, and are seeking to rally the various armies of opinions about it? Yes, but he may do this if he decides to write an article about it, or to make a description of it to a group of scientists, but a lover of nature will probably throw open his whole being and let the beauty and glories yonder in the sky pour into him and stream

through all the portions of his mind and body.
How would a music lover listen to a glorious oratorio? Would he not also throw open his whole being and lose himself, in the notes as they come moving along the avenues of nerves and muscles and particularly as the beauty and glory of the music thrill him?

In some such fashion let the Bible lover extend unbounded hospitality to the incoming beauties and glories of the Bible.

In such meditation there must be no strain. The truths of the Bible passage should enter the soul of the reader as noiselessly, and with as little effort, as occurs in the falling of a leaf.

Dr. R. A. Torrey, the eminent preacher and Bible teacher, told of a visit to the European Dresden Art Gallery which contains the famous painting, *The Sistine Madonna*. He entered the Gallery one day but his journey through the building did not bring him to this well-known masterpiece until late in the day. He was tired, and his hurried look at the painting soon ended and left him greatly disappointed. He determined that night to return and look more closely next morning at the picture. It was "about one minute after nine" when he fixed his eye upon it. "At ten o'clock," he says, "I was still looking at that picture, had not taken my eyes from it. At 11 o'clock I was still looking at that picture. At 12 o'clock, when I had to leave, I was still looking at that picture; and I would have given more for the *Sistine Madonna* than for all the other pictures in the Gallery put together. I had looked at it until I had seen it." Happy the Bible student who can lose himself in his meditation upon the divine masterpiece,—the Word of God.

Meditation, properly practiced, saturates the soul with the truths of the passage. England's "Grand Old Man," William E. Gladstone, was said to have been saturated with the Word of God. John Bunyan declared that Bible truths were burned into him as with a hot iron. "Let these words sink into your ears," said Christ to his Apostles. The word "sink" suggests meditation. We should so meditate on the Scriptures that its truths percolate into, and through, our system. They should go, like the blood, into all parts of our being.

When the Bible speaks of our feeding upon the Word of God—"eating it," as Jeremiah says—it means meditation. As the food taken into our bodies is assimilated, sending its nutriment to all portions of the body, so our feeding upon the Bible passage results in our assimilating the truths for our nourishment.

Bible truth is spoken of in the Scriptures as good seed sown in the heart. As the seed, when placed in the ground, becomes broken up and

dissolved, throughout the immediately surrounding soil, so the Word of God in meditation is spread throughout our being.

"Oh, what a blessed work," said the great Spurgeon, "is that of Scripture meditation, turning the truth over and over in the mind, throwing it into the wine-press of memory and treading it out with the feet of thought till the ruby juice flows out and thou dost drink thereof and art satisfied."

Take, for meditation, the verse: "Wait on the Lord. Be of good courage; He will strengthen thy heart. Wait, I say, on the Lord." Memorize the words before leaving your room in the morning and hang up the passage as a lamp over your pathway to guide your steps during the day. Live under its light, moment by moment. Pause frequently and let its truths stream in and sink deeper with each meditation. Spurgeon speaks of treating a Bible as a wafer of honey and letting its sweetness melt through out your system.

Dedication Of Service Flag

Wm. R. McGEARY, D.D.

Organ—"Meditation" from Thais . . . Massenet.

Praise—The Psalter Hymnal No. 446
"America."

Invocation.

Responsive Reading—

"With good will doing service as to the Lord." Eph. 6:7.

"For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." Matt. 16:25.

"Look not every man on his own things, but every man also on the things of others." Philippians 2:4.

"Even as I please all men in all things, not seeking my own profit, rich, yet for your sake he became poor, that ye through his poverty might be rich." II Cor. 8:9.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Romans 13:1.

"Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that re-

Knoxville United Presbyterian Church, Pittsburgh.

st shall receive to themselves damnation." Rom. 13:2.

"I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, whole, acceptable unto God, which is your reasonable service." Rom. 12:1.

"This is my commandment, that ye love one another, as I have loved you." John 15:12.

"Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

"Thou therefore endure hardship as a good soldier of Jesus Christ." II Tim. 2:3.

"No man that warreth entangleth himself with the affairs of his life; that he may please him who hath chosen to be a soldier." II Tim. 2:4.

"Finally, my brethren, be strong in the Lord, and in the power of his might." Eph. 6:10-18.

"Put on the whole armor of God that ye may be able to stand against the wiles of the devil."

"For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places."

"Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all, to stand."

"Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness;"

"And your feet shod with the preparation of the gospel of peace;"

"Above all, take the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked."

"And take the helmet of salvation and the sword of the spirit, which is the word of God."

"Praying always with all prayer and supplication in the Spirit, and watching there unto with all perseverance and supplication for all saints."

Flag Salutes

I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation indivisible, with liberty and justice for all.

I pledge allegiance to the Christian flag and to the Saviour for whose Kingdom it stands, one brotherhood, uniting all mankind in service and love.

Praise—No. 445, "A Prayer for Those at Sea."

History of the Service Flag

The Service Flag, with its border of red, field of white and stars of blue, was designed by Capt. R. L. Queisser, 5th Infantry, Ohio National Guard, in 1917. He was discharged because of an injury due to an accident while on duty with his unit on the Mexican Border just previous to our entry into World War I.

Capt. Queisser had two sons who served with our country's forces during that war. Feeling that it would be a fine thing for every home, having any one in the Service, to have some sort of a sign or symbol to indicate their contribution, he designed this flag. It was adopted by the city of East Cleveland, Ohio, and presented to each home there thus represented. This was the place of residence of Capt. Queisser. The idea was widely adopted all over our country. Some of Capt. Queisser's friends suggested that he apply for a patent on the design, not for profit but to control the flag and prevent misuse or profiteering. This was granted on November 6, 1917; Design Patent, To. 51,464.

The Reading of the Names of our Representatives in the Armed Forces of Our Country.

The Dedication

Minister—In loving remembrance of those who have gone out from our congregation to serve with the armed forces of our country.

The People—We dedicate this flag.

Minister—In deep appreciation of the sacrifices they are making and the potential sacrifices and sufferings which confront them,

The People—We dedicate this flag.

Minister—In sincere admiration for their courage and bravery,

The People—We dedicate this flag.

Minister—In deep gratitude for their loyalty to the principles of liberty, freedom and democracy,

The People—We dedicate this flag.

Minister—Dedicatory Prayer.

Praise—No. 373, "Readiness for Service"—"Lead on, O King eternal."

Presentation of Tithes and Offerings.

Anthem—"Lest We Forget" . . . DeKoven.

Sermon—"Greater Love Hath No Man Than This."

The National Anthem, stanzas one and three.

The Benediction.

Organ—"Postlude" . . . Mairnes.

—Program used July 5, 1942.

The Editor's Columns



No Victory Without Faith

WHEN past generations in America were growing up they were educated in faith. Reading, writing, and arithmetic were essential parts of the curriculum, but so was faith which taught children that they possessed the power to use what they had learned. That was part of every child's heritage as an American, and it still ought to be.

Children did not learn simply that the Pilgrims came to America in 1620. That was a fact. But there was more to it than that. There was the thing that explained the fact—the faith of those Pilgrims that neither persecution, nor hostile elements, nor hunger could overwhelm the soul of man in its search for freedom. The fascinating story of how the wilderness of the West was opened up and conquered was something more than an account of the adventures of Boone, Lewis and Clarke, Houston, Crockett, Bowie, and the pioneers who moved in their covered wagons along dangerous trails, over prairies and deserts, across mountains. All of that was the story of how the men and women who went before us had overcome obstacles and built a nation and made a home for freedom by the great power of the faith that was in them.

And as children studied these things and caught the spirit that pervaded them they were entering into the same heritage of faith which had been their forefathers. That was education indeed, which taught a child that he could do what other Americans before him had done, and for the same reason—he could believe that God had given him power to do it.

Look at what that faith produced—generations of men and women who did not know the meaning of the word "impossible", who saw in obstacles only new opportunity for another triumph of the soul over them, who attacked problems directly and vigorously, and with the determination to triumph. No wavering, no doubting, no looking back. Nature is not conquered and nations are not built by doubters.

This generation of Americans has its problems too—the problem of poverty in the midst of plenty, the problem of periodic depression,

the problem of international conflict, racial hatred, religious intolerance. All of them lean at us, and mock us and, while they remain unsolved, threaten our freedom by inviting demagogues to seize the reins of power. Who is equal to these things? And who can solve these problems without, at the same time, destroying our freedom. Not the doubters, nor the cynics, nor the faint-hearted who cry, "it can't be done."

The times call for men of faith, and if the Church was essential to the life of America in the past she is many times more essential in this present time. What we need is more than knowledge culled from books. We need the thing which makes us men, the knowledge of the life of God in us, and the faith that can move mountains. We need to know more about those men and women of whom the eleventh chapter of *Hebrews* speaks, who by faith "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." This kind of education takes us to the roots of life and action. Without it we cannot fulfill our duty to this generation of Americans.—Wm. C. Kerman.

Let Us Pray

OUR story this morning comes to us from the Argonne Forest during the last great American drive of the last war. Its chief character was a big, strapping young man who had been assigned to National Guard duty along with some others to bring it up to full strength. This big boy did not create a very good impression on others because he was forever cursing. The longer he was in the army the worse it seemed to get, and most men in the outfit seemed to think he should stop it.

He seemed attached to a little fellow named Kelley, and they became buddies. About the fourth day in the woods of the Argonne, the Germans located the outfit and began shelling them as if the entire war depended upon cleaning them out. The danger was great, much

image was done, and a large number killed and wounded. Little Kelley had both legs shot off, but the big boy did not leave him. He picked him up and carried him into a dugout. Kelley knew he was dying, and he gasped, "Please, boys, pray for me." The big boy was much attached to his little buddy and in the midst of the battle he knelt down in the mud beside his buddy and prayed an excellent prayer. Every one of the few boys remaining listened to that prayer. A smile came to little Kelley's face, as he died. Something had come into the life of his big buddy. Instead of cursing, prayer had come.

It may be that he had never prayed before. Perhaps he never knew God in His love and greatness. But love for his Buddy had entered his life, and when that was about to be taken away, he turned to God and prayed.

But what is prayer? I have found no better definition than this: Prayer is the conversation of the heart with God, uttered or unexpressed.

Our God loves us. He is our Heavenly Father and we are His children. If we love Him, which we all can do, we will want to talk with Him. We always want to be with and talk with those we love. If we love God, we shall want to talk with Him; and that is prayer.

But there is another side to prayer; conversation is two-sided. When we pray to God there is a time to listen to Him speak to us, and we ought to heed His Word.

We ought to speak with God on every question. Every hour and place is proper for prayer to God. When we learn that, we shall find our lives becoming better and better. God will then be our constant companion.—W. R. Siegfert.

GIVE OF YOUR BEST

Sons of the world, the gift of all nations,
Drawn from the veins of every tribe and clan;

Gathered to earth's most blest and favored borders—

Fruitful America, God's best gift to man!

Firm was your hand in every time of testing;

Steady your nerve in every fateful hour;

Noble your aim in every crucial moment;

Girded your arm with altruistic power.

Rise in your strength courageously to battle;

Lift high your banner, and march bravely on;

Give of your best to serve all people's highest,

Sons of the world, now Victory's armor don!

Victor E. Beck
Worcester, Mass.

Wartime Attitude of Churches

Expositor readers interested in reviewing Dr. Ferdinand Q. Blanchard's article on this title, published in the Cleveland Plain Dealer in answer to criticism of leadership of Protestant Churches as "not being sufficiently vigorous in arousing the nation to prosecute the war," will find a reprint of the article in the September 1, 1942, issue of Advance, page 403. The Advance is published in Boston, at the Congregational-Christian headquarters, and will be found in local libraries among Religious journals. Dr. Blanchard's article should be read by every preacher.

Winning The Real Victory

"Whosoever gives the best care to their children will win the real victory," is the statement of Dr. Heng Chih Tao, a leader in China's educational plans, and while we plan the care of the children of our own land, let us bear in mind that China has one-fifth of the children of the world, some 2,000,000 of them homeless.

Orphan homes have been established for some thousands of war orphans through the personal efforts of Mme. Chiang Kai-Shek, wife of the Generalissimo, and Mme. Sun has established supervised care for many hundreds of Guerrilla Children, in China's great Northwest, the Guerrilla battlefield.

Despite war inflated prices in China, an American dollar still goes a long way. In September, 1942, the cost for supervised care of each child in an orphanage was given as \$154.00 for a year, distributed as follows:

Food	\$60.00
Medical Care	25.15
Training and Education	33.00
Clothing	12.25
Housing	23.60

\$154.00

What is done for these children at the present time on a modest scale, they will do for themselves and for the world of tomorrow on a large scale. One of every five children of the world lives in China. Could the yield on any investment equal the promise of a better world, through China's children? Have we the courage to turn back the pages of history for 50 years, reflecting upon our responsibility for the harvest mankind is reaping today? "Whosoever gives the best care to their children will win the real victory!" China's children are the children of all Christian citizens. Send contributions to United China Relief, 1790 Broadway, or to China Aid Council, 200 Fifth Avenue, New York City.

THE CHURCH

AT WORK



A man may differ from us in Method of work, or the interpretation of Principle, yet do us a service by merely expressing himself, if such expression causes one to think, express oneself, and ACT.

Armistice Day Services

The aim and purpose of community observance of Armistice, November 11, is outlined by one 1942 program as

"A Service of community dedication of people and dollars to the preservation of spiritual ideals at stake in this global war."

Rural Youth Project

Thousands of pastors in rural communities are familiar with various Youth Projects, and may welcome knowledge of a report published on the findings of the American Council of Education on this subject, based on careful study and analysis of many projects over a period of two and one half years. The report may be had for \$1.30 from the American Council of Education, Washington, D. C., as written by Dr. Edmund de S. Brunner of Teachers College, Columbia University. The report is discussed in "Information Service," September 26, 1942, Federal Council of Churches, 297 Fourth Avenue, N. Y. C.

Case Work in Preaching

This is the title of a book, designed by Dr. Ezra Rhoades for Preachers, published by Revell at \$1.25, and is just what the title implies. Divided into 12 sections, each section devoted to practical discussion of preaching, a preacher who is sincere in improving his pulpit work will find here repeated some of the suggestions missed in the classroom. Let us quote a paragraph from one admonition:

"You seem to lack the fundamental idea of *delivery*. You have animation. Your voice is loud enough, you prance enough, and pound enough. You abound in the well-known 'wim, vigor and vitality.' Yet,

somehow, you do not deliver. At . . . and . . . and . . . your audiences were inattentive and uninspired. How dreadful it must be to shout and shout and yet know that the people are not listening! You ask, "How do I supply what I lack? There should be someone present to whom to give, that is something to be given, and someone to receive. Take those three simple facts into the pulpit with you."

The book is recommended by many men of experience who have the aim of preaching in mind.

Spiritual Help for Everyday Problems

A small pocket edition of 125 pages, indexed as dealing with such common problems as *affliction, ambition, anger*, down through the alphabet to *weariness, worry*, and *Youth*. At 25¢ each for one booklet, to 16¢ each for 500 copies, countless people will find comfort in carrying the ready source for spiritual help in this form. The paper bound booklet is around 4½" x 2½", and may be had from Biblion Publishers, Chicago.

The Minister and His Preaching

The importance of PREACHING the Word as a minister's chief responsibility, is outlined in a new volume by Dr. Herbert H. Farmer of Cambridge University, entitled, "The Servant of the Word." The American edition is published by Scribners, with preface and five chapters, 150 pages, \$1.50.

Every conscientious preacher of the Gospel of Salvation will yearn to know what this distinguished author, teacher and theologian has to say under these practical chapter headings:

- II. The I—Thou Relationship.
- I. The Rediscovery of Preaching.
- III. Preaching as Personal Encounter.
- IV. The Need for Concreteness.

V. The Message and the Contemporary Mind.

The author tells us how IMPORTANT preaching is, and he tells us HOW we can make our preaching effective. He tells us of the meaning and purpose of preaching, and shows us that it has always been the backbone of the Christian Church. Because the feeling of futility, insignificance and insecurity is driving many people to seek personal counsel from the ministry, it is particularly advisable for us to rekindle our faith, hope and courage by reading this volume, not once, but many times. If there is a preacher who does not have \$1.50 to buy this book, we suggest that he ask a member of his parish to secure it for him as a gift. As preachers, during this hour of world upheaval, we need to make the contents of this volume a part of our personal assets.

The Bible Visualized

The Standard Publishing Company announces a series of Story-Picture Books in color, depicting the life of Christ. The contents of book one are:

- The Birth of Christ* (19 pictures).
- Presentation in the Temple* (6).
- Visit of the Wise-men* (13).
- Return to Nazareth* (13).
- First Visit to Jerusalem* (15).
- Preaching of John the Baptist* (12).
- Baptism of Jesus* (7).
- First Disciples* (13).
- First Miracle* (8).
- First Cleansing of the Temple* (10).
- Conversation with Nicodemus* (4).
- Samaritan Ministry* (19).
- Healing Nobleman's Son* (10).
- Rejection from Nazareth* (8).
- Calling of Fishermen* (13).
- Miracles in Capernaum* (7).
- First Tour of Galilee* (9).
- Healing of Paralytic* (11).
- Calling of Matthew* (6).
- Raising Jairus' Daughter* (9).
- Pool of Bethesda* (16).
- Calling of the Twelve* (10).

Coming

No. 1052—THE LIFE OF CHRIST VISUALIZED, Book II. Will continue Christ's ministry up to the opening of the "Last Week."
No. 1503—THE LIFE OF CHRIST VISUALIZED, Book III. His Last Week. Next book to be completed. Ready March 10, for Easter gift purposes.

No. 1504—THE LIFE OF CHRIST VISUALIZED, Book IV. Will picture the Sermon on the Mount and the Parables of Jesus.

All 48-page books.

35c each; \$3.50 dozen, with envelopes.

If you have not examined the printed matter on these Story-Picture books for Bible teaching, we suggest you secure the address of the Standard Publishing Company in this issue, and ask for a prospectus.

American Sunday School Union 125 Years Old, November 15

From 1817 through 1942, the Union has numbered scores of prominent Christian leaders among its friends and supporters,—Dwight L. Moody, Henry Clay Trumbull, Russell H. Conwell, B. F. Jacobs, Stephen Paxson, John McCullagh, A. W. Corey, and others have a part in its record of witness for Christ. The names of Daniel Webster and Francis Scott Key appear on the records in connection with the great missionary effort known as the "Mississippi Valley Enterprise" through which 50,000 people professed faith in Christ, 17,000 in one year.

The American Sunday School Union will furnish gladly any information which will aid in the observance of the anniversary, November 15. Address your request to the Union at 1816 Chestnut Street, Philadelphia, Penna.

A Church with a Missionary Outlook

Francis Shunk Dawns, pastor of First Presbyterian Church, Berkeley, California, presents to Church Guests a 3 x 5" printed folder, entitled "We Welcome You." Several illustrations of the Church, invite the Church Guest to read the folder, which has a welcome from the pastor, and a column of *Interesting Facts* as follows:

Interesting Facts

1. Conservative, evangelical and progressive.
2. Largest Protestant Church in City of Berkeley; about 1900 members.
3. A great missionary record: 161 of its members have entered ministry, home and foreign mission fields; 47 are now in foreign fields; 32 are in Theological Seminary, Bible School or definitely headed for full-time Christian service.
4. First Church parish is city-wide and draws from the Bay metropolitan area.
5. Worship and preaching each Sunday, 11:00 a.m. and 7:30 p.m.
6. During the morning service, children cared for as follows: Nursery in Beginners' Sunday School room (ages 1-5); Junior Church (ages 6-12).
7. Outstanding vested choir of 50 voices with seven other choirs of 200 voices in training under direction of Ministers of Music,

graduates of Westminster Choir School, Princeton, N. J., giving full-time service.

8. Graded Sunday School with classes for all ages; special adult classes.

9. One of the largest Wednesday evening prayer meetings in America for Bible study, prayer and fellowship.

10. Six Christian Endeavor Societies with an average attendance of nearly 350. Calvin Club, the College-age Christian Endeavor group, has 260 University students enrolled.

11. One of the greatest Women's Societies in United States, 674 members. Makes one thousand church calls a month.

12. Business and Professional Women's Club.

13. Men's Club, a live organization of social fellowship, instruction, Christian service.

14. For boys and girls: Boy Scouts, Clubs; Girl Scouts, Brownies.

15. Supports home and foreign missionaries through Church, Sunday School and various societies.

In the bulletin for Sunday, October 4, 1942, we read that 41 persons united with the Church on World-wide Communion Sunday, and the Church-wide offering for War-time Service gives the sum of \$892 as the amount allotted to First Church, of one million dollar goal, and the offering actually totalled \$2,290.57 for two services on October 4.

Refer again to No. 3, in the foregoing "Facts", "161 of its members have entered the ministry, home and foreign mission fields.

This is the kind of Church consecrated Christians dream about!

Setting up a tabulated list of activities and accomplishments in attractive form is a challenge to any congregation. In fields where the Church should be active, and is not, would not the mere listing of the phase of Christian work prove a challenge? For instance, if no member of your Church has entered Christian service, why not list the fields of Christian work open for recruits: 1. The ministry. 2. Home Missions. 3. Foreign Missions. 4. Christian Education.

Prayer

Pray that the supreme desire for the realization of the perfect will of God, obedience to the direction of the Holy Spirit, possession and manifestation of the Spirit of Christ, humility, faith, love, unity, harmony, charity, kindness, bigness of mind and soul, and zeal for the cause of Christ in a miserable world will pervade the activities of Christian Churches.

Wartime Prayers for Christians in 28 pages, by George W. Krueger, is available for 10¢ a copy from the Wartburg Press, Columbus, Ohio; and "Prayers for Men in Service," edited

by G. A. Cleveland Shrigley, a 32-page booklet at 10¢, is available at your local book store, or see page 473, October issue.

News Bulletin from the Home Church to the Men in the Service

The Lutheran Courier, sent by Carroll S. Klug, Chambersburg, Pennsylvania, is identified as "The first copy of the first edition of a monthly paper which our Church intends to publish for its members in the Armed Forces. In format, it is four pages, 9¼" long and 8" wide, with two columns, each 3½" wide. The pastor's greeting, and the parish Honor Roll comprise the first page; first inside page contains all the news briefs about men in the service, as gleaned from letters or personal contact; page three contains parish news, such as weddings, deaths, births, home-town briefs; page four gives Church activities, Sunday School officers installed, installing new heating unit, Honor Roll dedication service, and closing with the assurance that "folks at home" yearn for news from their loved ones in the service.

"High Flight," by John G. Magee Set to Music

It is rare indeed to discover in a nineteen-year-old youth the inspirational genius that produced the poem "High Flight" which has been published in newspapers and magazines all over the world. John G. Magee, son of Rev. John Gillespie Magee, formerly a missionary in China, was a member of the Royal Canadian Air Force at his death on December 15, 1941, and on that day, as a special tribute to his rare gift, Congress elected to include his poem in the Congressional Record of that date. To him, flying was a spiritual experience, bringing him near "to touch the face of God."

Joseph Hopkins, gifted young composer now studying at the Pittsburgh-Xenia Theological Seminary, has written a song setting to "High Flight" which was recently published by J. Fischer & Bro. This song, of rare beauty, enhances the inspirational quality of the poem and stands as a testimonial of the genius of these two young Americans.

Dedications and Sermons

Flag Dedications by Darwin X. Gass, page 400, September issue, and by Dr. Wm. R. McGearry in this issue may be adapted to fit a local need. Preaching Today, Volume 5, No. 6, has an address, "At Freedom's Altars" by Dr. J. B. Baker, rich in suggestion for dedications.

The Liquor Question

George Barton Cutten, President of Colgate University, addressed the National Baptist Con-

ention on the subject "America At War." The
eme concerns itself with the liquor question.
If you have not read this address, it is avail-
able in *Preaching Today*, Vol. 5, No. 8.

This question is also the theme of the fol-
lowing excerpt from the local press—

CLUB WOMEN URGE CURB ON DRINKING BY UNIFORMED MEN

CHICAGO, Oct. 19 (AP).—The Board of
Directors of the General Federation of Women's
clubs urged President Roosevelt and the secre-
tary of War and Navy Sunday to take action
for the prevention of intoxication among men
in uniform.

A telegram to the President and secretaries,
signed by the federation president, Mrs. John L.
Whitehurst of Baltimore, said:

"The Board of Directors respectfully urges
the establishment of regulations to prevent
service men from consuming large quantities of
alcoholic beverages while in uniform and to
penalize men seen intoxicated while wearing the
uniform of the United States."

A spokesman for the board said the directors,
by personal observation and through commun-
ications from clubs scattered over the country,
had come to the conclusion there was too much
drinking by men in uniform and that the mat-
ter was noticeable in hotels, on trains and in
cities near military and naval establishments.

Saturday the board asked that women be
given more representation on policy forming
committees of Government departments and
agencies.

The board also adopted a resolution declaring
the "ban placed on musical recordings by James
C. Petrillo, president of the American Federa-
tion of Musicians is a threat to musical culture
in this country."

This is more than a political question. It is
a moral and spiritual matter, bearing a most in-
timate relation to the morals of the boys called
to the colors, and to the return of those who
have done their part. Salute the MOTHERS
who have concerned themselves with this issue,
so vital to the defense of our country, as well
to welfare of the men, and the homes to which
they will return.

Thanksgiving Poetry

Psa. 47:7. *"Sing unto the Lord with thanks-
giving."*

1—Gratitude

Let us be grateful for the friends we meet along the Way
And for the health that comes to us from day to day,
Let us be grateful for the work we have to do,
And for the joyous play time when that work is through.

Let us be grateful for the sunshine and the rain,
Remembering it takes them both for fruit and grain.
Let us be grateful for the singing birds and wondrous
flowers,

And for the trees and shrubs that make the shady bowers.

Let us be grateful even for the days of grief and gloom.
They make us appreciate the more the days of bloom.
Let us be grateful for the many, many blessings given
By our loving Father from his home in heaven.

Let us acquire the grateful habit and see how blest we
are,

How much there is to gladden life, how little life to mar,
Let us show our gratitude by helping those less for-
tunate than we

And thus reflect our Saviour's life and thereby happy be.
—Edith M. Logan, in *Pacific Advocate*.

2—Thanksgiving Prayer

How shall I thank thee, Lord,
For myriad gifts unknown,
When I so callously
Ignore those plainly shown?

How shall I learn to pray
Amid the day's swift pace,
If at the curfew hour
I never seek thy face?

How can I pray like Paul
Of old—"unceasingly",
When these few words are all
I've said in weeks to thee?

Place in my heart, Oh Lord,
A glad thanksgiving song;
Then shall my soul's refrain
Be prayer the whole day long.
—By Truman Hollis Woodward.

3—Russet and Gold

The Year grows old.
Russet and gold
The leaves fall slowly
As beads are told.
One by one
One by one,
To their rest they go now their day is done.

The Year grows old.
North winds cold
In their icy mantle
The hills enfold;
Grasses are hid,
Flowers are gone,
Winter hides over the horizon.

The Year grows old.
Ah, true, but hold!
Treasure she stored for us
Scarlet and gold!
Mellowing grain
Fills barn and bin,
Open the gates, let Winter in!

—E. D. Osborne.

4—Let Us Lift Voice

Despite the wreckage of a desperate war,
There still are priceless things to thank God for:

For hope that right will triumph over wrong;
 For faith that lifts a clear and dauntless song
 Above the tumult of this darkened time;
 For men's strong will and eagerness to climb
 Into the light beyond the light. . . . O men,
 The appointed day for thanks has come again,
 Let us lift voice in unison far more
 Than as a nation we have done before,
 Not only for the harvest gathered in,
 But for the stricken ones who fight to win
 A victory over evil and despair.

For the unconquerable spirit that is there
 Bright in our fellowmen, that blots out doubt
 When the lights of earth have seemingly gone out—
 We thank thee, God.

—Grace Noel Crowell.

OUTLINES

CLAUDE R. SHAVER, D.D.

Mobilizing For The Supreme Service

TEXT: "The prize of the high calling of God in Christ Jesus." Phil. 3:14.

THESE words uttered by a brave soldier, once drafted; but now a prisoner—surrounded by mercilous soldiers, humiliating chains, and stone walls. Yet Paul would not say "Draft" but a "Calling."

I. Selective service in most exalted fellowship; surrender to wisest and kindest Master the world has known. Many brave soldiers must surrender to harsh and humiliating conquerors; but there is another experience—a surrender upward. Joshua (24:15) hero of many conflicts advised such an "upward" decision.

II. A Far-sighted choice—brought out the best in his nature. Many self forgetful draftees today. Greenburg, Detroit's Baseball hero; H. O. Nelson, leaving a great business; William Knudson forgets high salary. It takes extreme responsibility to uncover rare gifts: e.g. Church officers. Americans are twitted as being "soft" because of our "easy" living. War-time responsibilities may be a blessing in this regard. Jack London's dog story "Call of the Wild" illustrated the easy drift back to barbarism. Himself needed the warning; as does all the world today. What a wide breach in civilization's channel; even in ten years. Pathos of degenerate surrender is pictured by Tennyson, in Queen Guinivere's lament—"Ah! my God!"

What might I not have made of thy fair world,

Had I but loved the highest creature in it!
 It was my *duty* to have loved the highest.

It surely was my *profit*, had I known;

It would have been my *pleasure*, had I seen.

Yes, this call is sanctioned by practical appeals—Duty, Profit, Pleasure.

Paul's testimony—(1) High; (2) Excellency of the knowledge (Vs. 8); (3) Fellowship in righteousness and service supreme (Vs. 9-11).

III. Dissatisfaction with mere human achievement prompts perseverance (Vs. 13b). Longfellow's youth with his banner "Excelsior" inspires attempting the *impossible*; for with God all things are possible. "The best is yet to be" (Browning). "Best book yet to be written," says the successful author. Schubert's "Unfinished Symphony," left at the age of thirty-one. Paul's motto "Live up to the highest" (Vs. 16). Remember the heavenly vision (Acts 26:19). Persecutions and misfortune never obscured this leading.

Used in connection with an *installation* service of church officers.

Courage

TEXT: Joab's admonition. "Be of Good courage, and let us play the man; for our people, and for the cities of God." I Chron. 19:13 (A.R.)

THE term "good courage" emphasized a distinctive quality of valor; since it is used about a dozen times in scripture. And when we think a moment we are surprised at the forms of courage which are not "good." In these days of brute-force conquests, where highway robber methods take us back to days of pirates on the sea and of arch villains of the Dillinger and Jesse James type in America, we may well ask, "What is *good* courage?"

I. It is *self forgetful* in forgetting personal danger. Joab's altruism—"Play the man, for our people; &c. Manly courage is not that which can ignore honor; hides behind the walls of a tank or bomber and slaughter women and children. Contrast the days "When Knighthood was in flower" or think of Arthur's Round Table oath (Tennyson).

To reverence conscience as their king;

To break the heathen and uphold the Christ;

To ride abroad redressing human wrongs;

To speak no slander; no nor listen to it;

To honor his own words, as if his God's . . .

But teach high thought, and amiable words . . .

And love of truth, and all that makes a man.

Sense of honor does not justify "saving face" by clever tricks in diplomacy or statesmanship; in white lies of society, or sharp practices in business.

II. It is an inherent *vitality of soul*; "Be of good courage, and he shall strengthen thine heart (Ps. 27:17). Not a matter of muscle.

but of spirit. Moses (Deut. 31:6). Geo. Washington was said to lead a "Charmed life" in battle; not because he wore chain armor; but because of a deepened sense of righteous indignation. Jesus faced the money changers and the hostile Sanhedrin in same spirit.

III. Joab showed evidence of *intelligent* courage, in the care with which he deployed his forces. Blustering rashness is not necessarily good courage. It is yet to be seen whether the fury of Japanese assaults are truly courageous. "By our personal slackness, we have all contributed to the world's agony," said a visiting British citizen. "Not afraid to die," is the boast of many who ignore the vitalizing strength of Christianity.

IV. All of which points to MORAL courage; which is more than army "Morale" Lincoln's "Faith that right makes might" and "that the nation might have a "new birth of freedom"—under God were not the appeals of demigogueism; but of a great soul quickened in righteous indignation with a great life principle.

"God does not choose his servants because they are strong;
But they choose Him, because they desire His strength."

So the shepherd lad David thought as he faced Goliath.

From The Chaplain's Bulletin

CALLING ALL CHAPLAINS: In an effort to develop a tie between the chaplains in service, the men in service, and the churches at home, "The Christian Advocate", 740 Rush Street, Chicago, Illinois requests that Methodist chaplains supply items of interest which may be used in publishing a special column in this publication.

A similar request has been noted in "The Review", for the chaplains who are priests in the Archdioceses of Baltimore and Washington. The editors of this publication will appreciate letters telling of the chaplains' work.

It is suggested that chaplains of all denomination consider the possibility of maintaining their denominational association and serving their church by submitting to their church papers such news stories which may be used. It is believed that most editors will welcome such contributions.

It is understood that all items will be cleared in conformity with existing local regulations governing release of publicity.

THE SPANISH-AMERICAN SONG AND GAME BOOK

Compiled by the WPA in New Mexico. A. S. Barnes & Co. 87 pp. \$2.00.

This book looks toward wider horizons. It is a collection of songs and games for young Americans, drawn from the folklore and folk music below the Rio. Essentially a contribution to the "Good Neighbor" policy, this attractively illustrated book will appeal to the children of both Americas. It speaks their languages: each even numbered page carries the text in Spanish, the English translation appears on the odd-numbered pages.

The work is divided into three parts according to age groups: "part one, for those from five to seven; part two, for those from eight to ten; part three, for those eleven and over." The music, though typically Latin American in tonality and rhythm, is scored in simplified fashion so that it might be easily grasped by child or adult having only a beginner's knowledge of the piano.

The authorship is joint: the New Mexico Music Project, and the New Mexico Writers' Project have collaborated with the New Mexico Writers' Project to produce this valuable contribution.

The book will be valuable to religious education directors and workers with children in providing a new social activity which will result in a broadened horizon and a more complete understanding of our neighbors to the South.—Paul D. Leedy.

DRAMA

DARWIN X. GASS

No Room In the Inn by Lois W. Clark (Baker's Plays; 35¢). 13 m., 2w., 1 c., choir. A beautiful little play for groups having limited time for rehearsal, and who do not object to having Simeon visit the infant Jesus on the night of the Nativity. Six Christmas hymns are used in the play.

The Saints' Return by Esther Willard Bates (Baker's Plays; 35¢). 5 m., 4 or 5 w., \$5 royalty if admission charged. An interesting fantasy in which various saints leave earth at the Christmas season because of the war and meet at The Half-Way House to Heaven. The appearance of refugees, one a young mother with hope that her child may show the earth a better way, causes the saints to return to men. Groups who do not object to the use of such titles as Saint, Father, Reverend Mother, etc., will find the play worth-while. Some of the titles could be cut without doing violence to the play. The characters are costumed in the garbs of their orders.

A Way For All by Frances Hole Underwood (Baker's Plays; 35¢). 21 children ranging in age from 4 to 17. Written in the language of today, this play makes the nativity of our Lord

very real. The play has human interest. It has teaching value for the children who participate as well as for the audience. No scenery is required. Costumes and properties will present no great difficulty. The original production required six rehearsals. We believe that many Sunday Church Schools will welcome this play.

The Songs of Christmas by Martha Bayly Shannon (Baker's Plays; 35¢). A colorful presentation of the background of nine Christmas carols. The dialogue passes between four girls, on one of which the weight of the play rests. She may conceal the play-book in a larger volume from which she appears to be reading. Tableaus for the various carols provide a beautiful setting for the singing of the carols. These may be rehearsed individually, and will give a goodly number opportunity to contribute to the production.

No Room At The Inn by Dorothy Yost (Samuel French; 35¢). 17 m., 5 w., \$5 royalty. There is lively action in the inn on the night when the Christ Child is born. Finally the Magi and Shepherds appear in search of the Child. Before the curtain falls, a glimpse into the courtyard and stable is provided. A really good play for the parish hall production.

Second Marriage of Santa Claus by John Kirkpatrick (Samuel French; 35¢). 3 m., 4 w., \$5 royalty. A modern Christmas play with action that compels attention, and a message that strikes home. We meet a mother with holiday nerves, a father who growls about expenses, and a daughter whose romance is almost wrecked. Reality gives way to fantasy when Emmy, a member of the group invited for the holiday, elopes with Santa Claus. The play ends on a hopeful note, and points toward a more appropriate observance of Christmas. Excellent for parish hall. Players will have opportunity for real acting. Easily staged.

Sounding Brass by Dorothy E. Nichols (Longmans, Green & Co.; 50¢). 10 m., 4 w., extras, 4 for vision. \$10 royalty with admission; \$5 without admission. This is a miracle play in a medieval setting. Action takes place in Lord Baltasar's house following midnight mass on Christmas Eve. There is much rivalry between Lord Baltasar, the rich man, and his brother Anselm, the priest. Baltasar succeeds in having Anselm condemned to death, but fearing that Anselm's reward will be greater in heaven, he gives all that he has to the poor. The climax is reached when it is shown that neither gifts to the poor or martyrdom have value when charity is not present. Costumes should be in general keeping with 14th century dress.

A Face at the Window by Florence Clay

Knox (Longmans, Green & Co.; 50¢). 2 boys, 1 girl, 1 m., 3 w., faries. Royalty required. Before retiring on Christmas Eve, grandmother tells the children a story which becomes a reality. The story is that of taking in a ragged boy who proves to be the Christ Child. Here is a play true to the Christmas spirit, and which should hold the interest of any audience.

A Child Is Born by Dorothy E. Nichols (Longmans, Green & Co.; 50¢). 18 m., 2 angels, extras, choir. \$10 royalty if admission charged; \$5 if no admission. A nativity play which can be performed in the chancel. Although there are qualities present in it to be commended, it reflects a spirit slightly unfamiliar to most Protestant groups.

The Shepherds' Star by Janet Katherine Smith (Row, Peterson & Co., 75¢). 14 m., 8 w. \$10 royalty if admission charged; \$5 if no admission. A beautiful pageant-play of the Nativity, incorporating in the text many familiar Biblical passages. May be adapted to any type of stage or platform, and to any budget. Music, costume plates, and complete directions for staging are provided in the book. We believe this to be a nativity play which will command a hearty response. There are seven scenes leading from annunciation to adoration.

The Nine Who Were Mother by Geo. Milton Savage and Edouard Peltret (Row, Peterson & Co.; 50¢). 5 m., 5 w., \$5 royalty. A delightful story which drives home the part mother performs in the Christmas preparations. The physician-son invents a baffling disease for mother and has her put to bed, leaving the Christmas preparation to "the nine who were mother." Their frantic bungling has many a laugh. A good clean play requiring one simple interior.

The Fragrance of Myrrh by Mildred Hofflund Bowles (Row, Peterson & Co., 50¢). 7 m., 3 w. A Christmas play in which the Nativity provides the unseen background. Action takes place within the inn, where a miracle occurs in the life of the innkeeper's ill daughter. Groups in search of something different for Christmas will welcome this easily staged play.

The Case of the Strange Baby by Lena B. Adams (Row, Peterson & Co., 35¢). 8 w., 1 m., or 9 w. A short Christmas allegory in which names of local persons and places are used, with very amusing results. Mrs. Community leaves her baby with a young miss. A process of passing the baby continues for some time until Mrs. Faith claims the baby, Little Worries, for Mrs. Community. Very easy to produce. Excellent for a Christmas party or social gathering.

SERMONS

The Pillar and Ground of Truth

CHARLES HADDON NABERS, D.D.

Matthew 16:18

THE Christian conviction concerning the Church is built upon the words of Jesus: "I will build my Church, and the gates of hell shall not prevail against it," and upon the letter of Paul to Timothy that the house of God, which is the Church of the living God, is the pillar and ground of truth.

The Christian grasps the importance of the Church from the emphasis given it in the New Testament. In that volume there are only two themes of paramount importance. One is the person and work of Jesus Christ; the other is the Church which Jesus established. The whole book is a presentation of the Church. The first four books, the Gospels, give the biography of Jesus. In that biography much space is taken with the work which Jesus did in calling and training and teaching the disciples, who are the leaders of the Church of God. The fifth book of the New Testament, the Acts, is the story of the life of the Church and its work during the thirty years immediately following the ministry of Christ.

All the other books of the New Testament until the final one are letters written by Church leaders to Churches and to Church leaders over the world. The last book in the New Testament is the Apocalypse of St. John, a picture of the Church triumphant and glorious after this age shall end, and the people of God are gathered beyond the storms and sighs of earth into a permanent home. Two themes of supreme importance and only two, occupy the pages of the New Testament, and the Church is one of them.

The Christian grasps the importance of the Church from the emphasis given it in the writings of divinely guided men and groups of men. When men gathered to compose the creeds by which the various branches of the Church live, we see how they present the Church in the creeds with the same quality of importance they discover it to possess in the New Testament.

The creeds declare that the Church is the only institution on earth that was founded by

Greenville, South Carolina.

God Himself, and built upon the witness of an innumerable procession of martyrs and heroes whose life blood was shed on the soil of every continent, willing to die that the Church might live.

The creeds declare that the Church consists in the entire body of believers who through faith are looking unto Christ for salvation from sin and for power for service. The Church is the only institution on earth given the glorious task of inviting sinful, selfish, sordid men on the heights and in the depths to share in the riches of heaven and to live forever with God.

The creeds declare that the Church is the only institution on earth destined to outlive the earth—that shall endure when the art, pomp and pageantry of the material universe shall fall to rise no more, when the redeemed of the Lord shall be in the realm where there is neither sorrow, nor sin, nor shame, nor death, nor darkness.

And why should not the creeds so express the significance of the Church when Paul and other New Testament writers almost exhaust the most flexible language the human tongue has ever known—the classical Greek—in an effort to get words grand enough and figures of speech magnificent enough to describe the place of the Church in the thought of God. It is the *house of God*. It is the pillar and the ground of the truth. It is the bride of Jesus. It is born of the mind of God. It is destined to conquer the world and subdue hell, for Jesus said: "I will build my Church, and the gates of hell shall not prevail against it."

The Christian conviction concerning the Church is that the world refers to something other than the building in which religious services are held at stated intervals. The Church must have a location and a definite place. Worship to be real must be localized, and the building of the Hebrew temple on Mount Moriah is divine guidance for men possessing a material building or spot in which they shall gather for the worship of God. But the Church is much more than a building, however wonderful that building, and however marvelous the associa-

tions which cluster about the building from the spiritual revelation given us as we sat there for worship.

The Christian conviction concerning the Church is that the word refers to something greater than the particular denomination of which we are proud to be members. Denominationalism has been severely condemned as destroying the unity of the Church, and some of the criticism may be justified, but we would not have unity in a big simple denomination unless there was unity of purpose and program in the component parts of the denomination. At the same time the Church consists in our thinking not merely of our group with its stress upon one phase of doctrine, its characteristic form of Church government, or its specific way of pursuing its program, but of all God's people in the world, members of any and all denominations who hold faith in God through Christ our Lord, and who are looking unto God for salvation, and who are enrolled with God for service. Such is the Christian conviction concerning the meaning of the Church.

"I will build my Church," says Jesus; and therefore the master of the Church is Christ. He is the chief cornerstone of this eternal structure being reared on earth for a heavenly destiny. If Christ be the master of the Church, then the Church cannot be built about any man or group of men. It cannot be localized in any man or any group of men. It cannot be localized in any nation, nor even in a particular area of the world. In the Church over which the universal Christ rules there must be neither east nor west, north nor south, border nor breed nor birth, for the Church fulfills her purpose and is true to her master when it brings men together from the ends of the earth, representative of a dozen races, of as many shades of civilization, men who portray poverty and wealth to the superlative degree and all intervening stages, and unites them to each other as they are united in Christ so that a thousand tongues, languages and dialects may harmoniously blend into supernal song as they lift their voices:

"The church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the Word:
From heaven He came and sought her
To be His holy Bride;
With His own blood He bought her,
And for her life He died."

Therefore they can continue to sing, and they are singing, for their line is gone out through all the earth, and their words to the end of the world:

"I love Thy kingdom Lord,
The home of Thine abode,
The church our blest Redeemer saved
With His own precious blood."

"I will build my Church," says Jesus; and

therefore the message of the Church is God. Hers is no earthly message. In the Church of God is no place for lobbyists slinking in the corridors of state and national capitals to influence legislation by means of pressure put upon political leaders. Whenever the Church descends into the area of worldly struggle for causes about which men can sincerely and earnestly have differences of opinion, she loses the power of heaven granted her to witness to the reality and supremacy of the spiritual world. A recent book gives the message of the Church in its title: "Let the Church Be the Church." Let it tell of God, and shout of the wonders of His grace. Let it leave politics and economics to experts in these fields, and seek to transform the lives of men who would lead here and everywhere else, but keep its message centered upon God.

Let it be that when a tired, almost fainting soul, weary with the struggle for existence for himself and his loved ones comes into the Church for worship on Sunday, he shall find here not a message about the matters which have irked him so dreadfully all the days of the week, but a window opened above, so that the light of heaven streams upon his life, and the dew of God falling caressingly upon his wilted soul to give it new life and vigor, and that at the end of the hour of worship he may go forth with a bit of peace, a bit of power, and a knowledge of fellowship with God.

"I will build my Church," says Jesus; and therefore the material used in the structure is men. Contractors for good buildings want skilled workmen. Shoddy men do shoddy work. Two suggested meanings to the words spoken by Jesus to Peter immediately preceding the statement appeal to me strongly. One is this: "Peter, I have your confession of faith in me as the Son of God; upon that foundation I shall build my Church, and the gates of hell shall not prevail against it." The other is this: "Thou art Peter, a man who has made many mistakes, a man who is given to blundering and falling, a man like unto a million other men who shall be born in Palestine, in Britain, in Japan, in Africa, in America, and upon men like these, like you, I will build my Church, and the gates of hell shall not prevail against it." Both interpretations are well in accord with the words of Jesus, and we cannot lose either of them.

The Church is soundly, and often so truthfully, condemned for the type of men in her membership and even in her leadership. We are told about the hypocrites in the Church. Of course, the Church membership contains hypocrites. Among the twelve disciples was

idas. Yet the other eleven did mighty things for God whereof we are glad.

But you forget that the Church of God is the only visitation on earth that holds wide its doors to sinning men everywhere, and says to them: "If you want to be better and to do better, ally yourself with the Lord and His work." It doesn't require a certificate of moral character for admission, for murderer Paul could then have been excluded, and Mary Magdalene would have remained a social pariah. It doesn't require a testimonial of ever speaking the truth in love, for Peter not only lied the night of Christ's arrest, but he used profanity, in a silly false notion that the oath made his statement stronger.

It doesn't demand an unsullied record, or Augustine could not have become a saint. The Church merely offers salvation and godliness and cleansing and peace to the worst, the most debased specimens of humanity that the earth can shamefully show, and invite them to enlist in the army of the Lord and go marching to

Zion, to climb by faith to the city of our God. And they come. Thank God they come. They have their names on the roll of the Church. They sit in the sanctuaries, even as you and I, and listen to the minister's presentation of the Word. But they do not constitute the finished product of the Church; they are the raw material upon which the Spirit of God is working and with which the Spirit is working to build a kingdom of grace and love and beauty and sweetness and peace.

"I will build my Church," says Jesus; and the glory of God is that Christ is building His Church, His Temple, His Abode in our hearts and souls; and is using men like us to build it in the world. "What is man that Thou art mindful of him, or the Son of man that Thou visitest him? Thou hast made him but a little lower than the angels and hast crowned him with glory and honor by making him a co-laborer with Thyself in building a realm of righteousness, the Church of the living God, in the world.

WE BUILD

MERLIN C. SHULL

THE story of Nehemiah is one of the most beautiful and challenging in the Old Testament. He is in exile one thousand miles across the desert from his home. Like Joseph before him he becomes a trusted leader in Government Circles. He is the cup-bearer to the King. In spite of his position of honor and trust he cannot forget Palestine, the beloved land of his birth. If you want a thrilling story, read again the early chapters of the book of Nehemiah! Two verses stand out in those chapters—"So we built the wall; and all the wall was joined together unto half the height thereof; for the people had a mind to work." Neh. 4:6. "But we made our prayers unto our God, and set a watch against them day and night, because of them." Neh. 4:9.

Nehemiah was indeed a great leader. An old Egyptian Papyrus says, "The renown of Nehemiah is glorious; of him who established our waste places and restored our ruins and set up the gates of hell." Inspired as this statement is, yet, it reveals a universal failing of man. People persist in giving almost sole credit or blame to one leader for the success or failure of an Institution or movement. Some one says, "It's all a matter of leadership." That is partly

true but far from the whole truth. Are there not churches or schools or certain government sectors which can never succeed regardless of leadership? They have too few intelligent, alert, consecrated followers or workers. Nehemiah proved his insight when he said—"So We build the walls"—We may not be overdoing our emphasis on leadership, but the value, yea the necessity, of many faithful followers, or perhaps better, doers of so-called lesser tasks is usually overlooked. This is because of man's egotism. Leaders do the writing and speaking. Why deceive ourselves? Folks say, "That man built a great church." No one person ever built a great church. I doubt if there ever was a significant church that did not have at least a few dependable, saintly souls, who spent their lives in the Community. The Lord himself could not succeed without the help of such people. "He could do no mighty works there because of their unbelief."

There is a whole philosophy of life in that precious little word "we." Every child must learn to say "We." At first he is selfish. He says "My," "Mine." A person who can't say *we* soon becomes lonely and unhappy. A little boy, without brothers or sisters, said to his

mother—"Mamma, I wish I was two little puppies." The shocked mother answered, 'Why! Son.' "Well, so I could play with me." A home is not possible until a man and a woman learn to say "We."

Society must learn to say "we," with more intelligence; and put more love in the saying too. Certain groups and even nations have learned to say "we." Our generation or civilization is largely made up of groups who say "We" with a selfish accent. H. G. Wells once said—"The way to do away with war is to do away with Nations." Nationalism, a narrow interpretation of "We," is one of the world's curses just now.

Again, "We," the public, can do so many things a lone individual cannot do. Think of the many things you can do together that you cannot be alone. Think of the thousands who helped to make Henry Ford rich. The workers are indeed the dusty regiments of God. Two proud, but short sighted American tourists stood admiring the Cathedral of Cologne. A rough workman standing near overheard the conversation. He straightened with pride and said, "I helped to build that Cathedral." In disdain the tourists answered—"Why, what did you do?" "I mixed the mortar for three years." Mankind everywhere needs to include those of other classes, nations, and races and say in the spirit of Christ "WE." The man in overalls loves his children and has a feeling of real fatherly affection when the arms of his little boy or girl tighten about his neck. Such is also the feeling of a business executive. Our hearts

are much alike, like God's when we are at our best.

How dependent we are upon one another is evident in this paragraph by ex-president Harris of Amherst College: "When he rises a sponge is placed in his hand by a Pacific Islander, a cake of soap by a Frenchman, a rough towel by a Turk. His Merino underwear he takes from the hand of a Spaniard, his line from a Belfast manufacturer, his outer garments from a Birmingham weaver, his scarf from a French silk grower, shoes from a Brazilian grazer. At breakfast his cup of coffee is poured by the natives of Java and Arabia, his rolls are passed by a Kansas farmer, his beefsteak by a Texan ranchman, his oranges by a Florida Negro. "The Autocrat of the Breakfast Table" indicates that probably ten thousand people help to prepare a breakfast for the average city workman.

Nature at its best always says "WE." Bees hive, Birds flock, Wolves hunt in packs, Cattle go in herds. No matter how strong one may be selfishness still leads to defeat. Thus Lions and Tigers are in cages, and horses and cows in the open. They who seek to live selfishly build fences around themselves. And they keep out more than they enclose. Goethe says—"Only mankind together is the true man. Working together is the sure road to happiness." A mother long blind complimented her son thus—"It is not so much that he does things for me, as that he so arranges matters that we can do things together." "So We built the wall—for the people had a mind to work."

SPIRITUAL SUICIDE

MALCOLM A. HARRIS

(Missions)

"If I have eaten my morsel alone . . ."
Job 31:17

DURING this next hour thousands of persons will die throughout the world without any knowledge of our Lord Jesus Christ! Every year the world witnesses nearly 20 million Christless graves; millions of people die annually without faith in the world's only true Saviour, Jesus Christ. This means souls pass into the presence of God each hour unprepared for eternity. They pass on without knowledge of the atoning sacrifice made on Calvary.

As startling as this is, it should give us serious

Clifton, Ohio.

thought. We need not worry nearly as much about the destiny of those who pass on without any knowledge of Christ, as about our own failure to make Christ known to them. Our Heavenly Father is a God of loving-kindness and mercy and we can be sure that He will be merciful in His judgment of those who die without the knowledge of either Christ or His atoning sacrifice. However, we should be concerned about His judgment of us—who know Christ—have accepted Him—and then failed to do all within our power to make Him known to others. God's judgment will surely be more charitable toward those who never had the opportunity of knowing His Son than toward us



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who know Christ as our Saviour and do so little to spread His Gospel. Their sin is committed unknowingly, but we sin knowingly. They know not what they do, but we do know better—or should. We have our Lord's own words and His commandment for us to go into all the world preaching and teaching His Gospel.

This makes us think of the words of Job, which are our text, "If I," says Job, "have eaten my morsel alone . . . let my shoulder fall from my shoulder-blade and mine arms be broken from the bone." In other words, he says, "let judgment fall upon me if I have been indifferent and careless to the estate and welfare of those about me."

"If I have eaten my morsel alone,
The Patriarch spoke in scorn;
What would he think of the Church, were he shown
Heathendom, huge, forlorn,
Godless, Christless, with souls unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone?"

"I am a debtor alike to the Jew and the Greek,
The mighty Apostle cried;
Traversing continent, souls to seek,
For love of the Crucified,
Centuries, centuries have sped
Millions are perishing, but we have bread;
But we eat our morsel alone."

—Dr. Alexander, Primate of Ireland.

The plea we hear today in excuse for our indifference to the world-wide mission of Christ is generally the same. We believe firmly in Missions and Evangelism, but we believe that it should begin at home. That is, we should make our own country thoroughly Christian before trying to convert other nations. It is true that Evangelism should begin at home, but we dare not let it be confined there. We must be working here at home, but at the same time we must not neglect our work elsewhere.

Suppose Paul, the first foreign missionary, had stayed in Jerusalem, and used the plea, that first the Jews must be converted? We can only guess the answer. If Christianity had stayed in Palestine, in all probability it would have remained impotent. The Jerusalem Church is gone, but its missionary work has lived on—spreading on and on. The Churches which Paul planted and the influence he created grew and expanded. Their growth has never ceased! We today owe our Christian faith to the zeal and untiring efforts of Paul. His efforts spread the Gospel to Asia, then Europe and from there to America.

It is spiritual suicide to think of self first! So Jesus taught and so has been the verdict of history. Whether it be an individual, a Church, or a religion, selfishness spells death. It is sure spiritual-death to be self-centered. If our Christianity is confined to ourselves and our own country it can end only in spiritual suicide.

This alone should be reason enough for unceasing and untiring effort on our part to give the Gospel of Christ to all mankind, but we have even more serious and greater reasons.

1. There can be no greater reason than Christ's command. Our Lord commands it and expects it; He has the right to command, and we must not ignore His orders.

The words of our Lord, "Go ye into all the world and preach the Gospel to every creature," are clear and unmistakable. Some assign the text to missionaries alone, but this won't do. It applies also to us even if we are unable to fulfil it literally by going ourselves. There are many ways we can heed the words of Christ by making it possible for others to go and do the actual work.

A Church once had been having special services of prayer for mission work and was praying that some young people out of its own number might be called to take up the work. One man made a fervent prayer that God might call one of the Church's young people to go out into the mission field. A short time later the minister went to him and told him that his prayer had been answered. A young man had spoken to the minister about going out into the mission field. The man asked who it was, and when told it was his own son, he fainted. His first words, upon recovery, were: "Oh, but he can't go, for I have other plans for him."

So it seems today that when the Lord calls us to heed His command to spread the Gospel to all the world that we have different plans. We can't go ourselves and we have other plans for spending our money and talents than making it possible for others to go. It is spiritual suicide to take lightly this command of our Lord, for without an outside interest, as in missions, our religion is selfish and self-centered.

2. Let us consider also our Lord's words: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John 15:16.)

What is fruit? It is the propagating part of the tree. The fruit tree bears its fruit containing its seed, and every seed is a potential tree—and more fruit. Tree, fruit, seeds for other trees, and more fruit is nature's plan. This is also God's plan. See it work in the Book of Acts. A soul is saved, and that soul touches another soul, who in turn touches another, and so on. This is the glory of the Christian life. The Christian life isn't lived for its own enjoyment alone, or even its own salvation. It is glorious in that through us the Holy Spirit can reach out and touch other lives. As in the case

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Nov. 1942

of the fruit tree, the seed which bears fruit is for the propagation of another tree.

The seed of the Gospel of Christ enters our hearts and it lives and grows. It bears fruit which we enjoy, but, to continue the enjoyment, we must touch others and sow the seed. We must follow the natural order—tree, fruit, seeds for other trees, and more fruit. If we do not tend to the planting of seeds and keep new trees growing, the old will die and there will be no fruit. To enjoy the fruits of the Christian Gospel in our own lives, we must propagate His Gospel and let it bring forth more fruit. Otherwise, it will die out in our lives and the result will be spiritual suicide.

But there are other reasons. Men and women and young people need Christ today and His saving power over sin. That men are lost—totally lost—was what Jesus, and Paul, and John and the others believed. "For the Son of Man is come to seek and to save that which was lost." (Luke 19:10) "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." (John 3:16)

These are but a few reasons why, in the words of Job, we should not eat our bread alone. It is spiritual suicide for an individual or a Church to become selfish and self-centered to the extent of failing to share and to spread the Gospel of Christ unto all the world.

Phillips Brooks, one of America's greatest preachers, was once confronted with the problem of a small Church which was struggling along and hardly able to raise enough to meet current expenses. He told them that the answer to their problem was to give and give largely to foreign missions. "But," the rejoinder was, "we can hardly raise enough to meet our own expenses without giving to missions." "Give," said the great preacher, "to missions and you will have no trouble at home raising money to meet your own expenses." The truth of his words was borne out in this case and has been many times since by other Churches. A Church that becomes self-centered and interested only in its own welfare, to the exclusion of others, is on the road to a spiritual, if not physical, death for it will end in spiritual suicide.

Churches or individuals, we dare not ignore the great commandment of our Lord and Master, "to go into all the world and preach the Gospel." To ignore this is to eat our bread alone while millions starve for the bread of life. It is serious that countless numbers would perish without the bread of life, but it is more serious that we are eating our bread alone with so little effort on our part to share.

Green Pastures

ERVIN C. TIPTON

A BRAHAM Lincoln's favorite song was one written by Ellen M. H. Gates of which is said he encored at a Sunday School Convention in Washington in 1864. The song ends with these words:

"Go and toil in any vineyard,
Do not fear to do and dare,
If you want a field of labor
You can find it anywhere."

While it is true as Job said, "Man is born to labor as the sparks fly upward," man still has a bit of the gypsy in him. He is always hunting for greener pastures.

When it comes to the work of the Kingdom of God, Jesus said there was no need for any man to run from pillar to post hunting for greener fields and fresher streams, "The harvest is plenteous, but the laborers are few." A farmer does not harvest his grain by hunting around in the field to find where the "stand" is best, he cuts and threshes all of it and the whole is improved by the best that is within it.

Man is forever seeking the Utopia of life. This tendency on the part of man to seek greener pastures, fresher streams, better fishing, greater hunting, bigger game, vaster fortunes and better places to live and serve somewhere else without giving much thought to the opportunities and resources at hand is well illustrated by a story I read recently of a family in the South who lived in a little town named Westerville. In the eyes of this family Westerville was a dull and uninteresting place. The father of the household had often threatened to move to a more enterprising center. Jimmy fell in line with his dad's thinking, and replied, "That's right, Dad, I won't stay in this old hick-town any longer than I absolutely have to. I want to live in some place where there is plenty of excitement." June, the daughter, joins in by saying, "No place to go, nothing to see! How can a girl compete with the world with such surroundings?" But Mother Gibbs more was not so sure that it was a hick-town nor was she sure it was so uninteresting as they said, so she began to invite to dinner, the most interesting people she could find in the town. One guest was an old Civil War veteran who had accompanied Jefferson Davis, President of the Confederacy, on his flight from the fallen

San Rafael, Calif.

ital to Georgia, where he was captured. Another guest was Mrs. Drolly from across the street who lived in the house once occupied by Sidney Lanier, the beloved poet of the South. And she knew stories about his life that had not been put into books. Another guest was Joe, a worker in the College kitchen, who loved flowers and had a beautiful flower garden. And still another guest was a college professor who had traveled around the world, and who enthralled the family with his account of his experiences. This kept up until the family exclaimed, "What an interesting place we live in! To think that we have lived here so long and never knew of our interesting neighbors!" Ten years elapsed. The Gilmore family still lived in Westerville, but it was no longer a "back-town" but a metropolis. The Westerville Development Club headed by John Gilmore and Son had wrought miracles in developing new enterprises. The Gilmore Gardens through Joe's magic touch had become a national attraction. The Sidney Lanier Social Club under June's direction had grown beyond bounds; the Drolly home had become a Lanier shrine with the little old lady in charge.

The Gilmore family was again at the dinner table. "I do declare," said Father Gilmore, "Westerville is the best little city in the country. There is no market place like it and everybody is busy." "And the most fascinating social life you can imagine!" exclaimed June. "And excitement," cried James, "Something is going on all the time!" "And to think," reminded Mother Gilmore, "we were trying to move away to a better place!"

I dare say that is the way all of us have felt some time or other. Dissatisfied with what we have and where we are, we want to move to other fields. We want some other job, we want a better car, or a different house; just to be somewhere else we think will solve our problems. If we would begin to look for what we like in things and people instead of the things we don't like, life would look different to us. You can find what you are looking for right where you are, if you'll take the trouble to look for it there. The Holy Grail of life may be on your humble doorstep, and not in some far place of the world.

"Go and toil in any vineyard,
Do not fear to do and dare,
If you want a field of labor,
You can find it anywhere."

"The harvest is plenteous, but the laborers are few."

There is no need to look for a better place or better time to serve the Lord than now. Sometimes we think we have no talents, no abilities



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for the Lord's work. "If I could just do as well as So and So, if I just had his or her ability. If I were only in such and such a place," and so we go on naming the reasons why. Samuel T. Senter wrote in this way;

"Let none hear you idly say,
There is nothing I can do,
While the souls of men are dying,
And the Master calls for you;
Gladly take the task He gives you;
Let His work your pleasure be;
Answer quickly when He calleth,
'Here am I, send me! send me!'"

Sometimes we even go so far as to think we can't do anything, that we are not qualified to do His work, but we can all start where we are and brighten our own corner and maybe our light will shine into some corner where someone else sits in darkness. If we can inspire some one else who does have the talents and the ability we have done a work worthwhile. A cup of water in His name shall be blessed. Andrew was one of Christ's Disciples, and about all he did was to bring others to Christ. He was not a great preacher or writer, but when he brought his brother Peter to Christ, he presented to the Christian World one of its greatest apostles and Simon became a great preacher and writer. Just one of his sermons converted 3,000 souls! It was Andrew who brought the loaves and fishes, and with them Christ fed the 5,000! When the Greeks came to Philip saying, "Sir, we would see Jesus," Philip passed the immortal honor on to Andrew, and Andrew brought the Gentile world and presented them to his Lord!

"Go and toil in any vineyard,
Do not fear to do and dare,
If you want a field of labor,
You can find it anywhere."

"The fields are already white unto the harvest, . . . the harvest is plenteous, but the laborers are few."

In the Book of Mark it says, "God gave to every man his work," and Jesus said, "I must work the works of Him that sent me, while it is day, the night cometh when no man can work," and again in John he says, "My meat is to do the will of Him that sent me, and to finish His work."

John Wesley gave a good solution to the problem when he said, "Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can." After all C. K. Vliet was right when he said, "Until our religion impels us to do for others, it has not done much for us."

I knew two men in a former charge of mine who wanted to serve God, but could not make up their minds as to where. Scripture says, "If

the bugle sounds an uncertain note, who shall prepare for the battle?" Neither of these men are sounding a certain note for the Kingdom, only confusing themselves and others. The Book of Exodus has the answer, "Abide ye every man in his place." Since every man must labor somewhere, and everyone "shall give an account of himself to God," it is essential, that all men be at it. Don't wait for some better day, begin where you are!

If you saw the motion picture, "The Bird of Happiness," you will remember that the little seeker after happiness was told, "You will not find it in the Past, nor in the land of Luxury, nor in the Future, you will find it in being content with what you have and with to-day, and by making the most of both."

I well remember a statement printed in the current magazine, on this very subject which said, "Some Christian Workers are like an old fashioned clock; they will not work unless they are placed precisely to their liking. But the more useful workers are like watches; they will work equally well in any position."

Service is a great word, the most active verb in the Christian language. Rubens has a famous painting entitled, "The Incredulity of Thomas." In the center of the picture appear the hands of Christ. They hold the attention of each person in the picture, and are so painted that they attract the attention of all who look upon the painting. They are serving hands, scarred with the prints of the nails that nailed him to the cross, scars still red with the wounds of the Crucifixion, hands made sacred in useful labor. What you do with your hands is an index of your character. Christ said, "Behold my hands . . . I am among you as one who serves." He served where God had placed him "not my will, but thine," he said.

"Go and toil in any vineyard,
Do not fear to do and dare,
If you want a field of labor
You can find it anywhere."

"The fields are already white unto the harvest, . . . the harvest is plenteous, but the laborers are few."—Matt. 9:37.

PATRIOTISM IN A DEMOCRACY

Patriotism in a democracy is at its highest level when it consists of a balanced combination of two qualities: fearless utterance in the defense of principles which the individual believes to be inviolable and a noble subordination and giving of self when the government has fixed its course. A change of emphasis, such as war imposes, does not indicate that this balance has been disturbed. It only means that expedient action has abruptly pushed cherished principles aside. The latter yield, but are not destroyed. Such is democracy. The world knows nothing better.

—W. P. Christy, D.D.

JUNIOR PULPIT

J. J. SESSLER, Ph. D.

USING THE BEST IN US

SUBJECTS: A Piece of Coal
A Piece of Coke

STORY: This piece of coal has come to church with me today to preach a sermon. If you think that the only thing for which coal is used is to heat our homes, you are mistaken. Suppose I put this piece of coal into a closed heated oven. Then when I remove it after a short time, it would look like this. (Hold up the piece of coke.) This is a piece of coke. Of course, this coke is also used for heating purposes. However, through this heating process the coal has given off gas and vapors which are very useful, we call them by-products. Just think from eighty million tons of coal, we get about fifty million tons of coke plus \$650,000,000 worth of by-products.

I would like to tell you about one of these by-products which we call coal-tar. Coal-tar is a black gummy substance; it is a favorite raw material for the chemist. He seems to be able to get all sorts of things from it. He makes dyes, perfumes, spot removers, drugs, fertilizers, plastics and explosives. From the one compound he gets a whole rainbow of dyes, saccharine, which is three hundred times as sweet as sugar, perfume, TNT explosives, aspirin, which many people use for headaches, disinfectants such as lysol, coumarin which is used in place of vanilla, a water-proofing substance used in the concrete to keep water out of cellars plus dynamite and poison gas.

All these things which I have mentioned are in this piece of coal. One would never think so just by looking at it. Now you can see how useful coal is which God has put deep into the earth for the use of man. There are materials in this coal which can be used for good or evil. Drugs to cure the sick, explosives to be made into bombs to kill people in war. Poison gas to spread destruction and dyes of rainbow hues such as we have in our clothes. However, all these products can be a help to us. For instance, the explosives can be used to remove obstacles in the way of building a good highway and the poison gas can be used to eliminate harmful insects.

We are just like this piece of coal. In us are all kinds of powers and abilities which can be used for good or bad, for right or wrong.

One such power I'd like to mention is "de-

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by John J. Moment

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termination." One evening Joe's mother called to him, "Joe, it's time to do your homework." Joe replied, "I don't like to study. I won't work tonight." Joe was determined not to work. Bill, another boy of my acquaintance, was on his way to school. Suddenly he heard a call, "Come on, Bill, let's play hookey today." Bill, however, could not be persuaded to miss school; he was determined to go to his classes. Both Bill and Joe had the trait of determination, the difference was that Bill used it in the right way and Joe in the wrong way. Determination in us, just like by-products in coal, can be used for good or evil.

About two thousand years ago there was born in the city of Tarsus a boy who was named Saul. He received a good education studying to be a Rabbi, a Jewish teacher. At this time Jesus was living in Judea. Many people believed that he was the Savior. These followers of his were called Christians. Saul, like the majority of the Jewish leaders, thought that Jesus was an impostor and therefore, was of the opinion that the teachings of Jesus should be stamped out. So Saul became very zealous in the persecution of the Christians. One day, he was on his way to the city of Damascus, having heard that he would find many Christian leaders there whom he determined to destroy. However, before he arrived, he had a vision, in which he heard the voice of Jesus saying, "Saul, Saul, why persecutest thou me?" Convinced against his will that Jesus was the Christ, he used all his talents and all his zeal to further the cause of Christianity in the world. In fact, he became the first Christian missionary traveling to every country of the then known world. Saul became known as Paul, using the same talents for Christ which he had formerly used against Him. He used his great ability for good instead of evil.

So, we, too, like Paul, must do our best to use our strength and ability in the right way. Let us remember that what is in this coal can be used for good or evil. In the same way the strength and abilities we have can be used for good or bad. We all know that they should be used to do good.

THANKSGIVING

OBJECTS: A Loaf of Bread.

A Kernel of Wheat.

STORY: Here in my left hand I hold a kernel of wheat, in my right hand I have a loaf of bread and since Thursday is Thanksgiving, I ought to tell you something about thankfulness. I wonder what the kernel of wheat and

the loaf of bread have in common with Thanksgiving. When we go to the bakery to buy the bread is that reason enough to be thankful? However, let us pause for a moment and think. To my mind there flashes the story of Charles and his dream.

Charles' parents were poor, often they had very little to eat. One day for lunch there was just a loaf of bread like the one in my hand, on the table for lunch.

Charles said, "Mother, is that all we are having for lunch? I want some butter and strawberry jam, also."

"I am sorry," mother answered, "but I have no butter and jam for you, we ought to be thankful for this loaf of bread."

"I am going up to my room," said Charles. "I don't want any bread. I see no reason to be thankful for an old loaf of bread."

Charles left the table, went to his room and lay down on his bed disgruntled. He fell asleep. In his dream he heard the loaf of bread say to him, "Charles, follow me, I will show you why you ought to be thankful for me."

First, they went to the bakery. "Mr. Baker," said the loaf of bread, "Charles wants to know why he ought to be thankful for me."

"Oh, loaf of bread, I could tell Charles, but I feel as if he should find out for himself," answered the baker. "I have made many loaves like you and I buy the wheat flour of which you are made from the miller. Why don't you ask him?"

So, the two, Charles and the loaf of bread, went on. Soon they came to the mill. "Mr. Miller," said the loaf of bread, "I asked the baker why Charles should be thankful for me and he sent me to you. Can you help me?"

"Yes, I can help you, but Charles ought to discover the reason for himself," said the miller. "You see, I grind the wheat into flour. You must seek further. Go to the farmer, he's the one who brings me the wheat."

So Charles and the loaf of bread continued on their way into the country. They finally arrived at the farm. "Mr. Farmer," said the loaf of bread, "Charles wants to know why he should be thankful for me. We asked the baker this same question, he sent us to the miller and the miller sent us to you."

"Come with me," said the farmer. So he took the two to the granary which was filled with kernels of wheat. "These are the kernels of wheat (show kernel which you are holding in your left hand) which I take to the mill," said the farmer. "Charles I wonder whether you can tell me, where I get these kernels?"

"Yes," answered Charles, "they grow."

"You are right," answered the farmer, "but what makes them grow?"

Charles thought for a moment and then answered, "The sun and the rain cause them to grow."

"Correct," said the farmer, "but who sends the sunshine and the rain?"

"God sends them," answered Charles.

"That is right," replied the farmer, "and that is the real reason for being thankful to God for a loaf of bread. God makes the wheat to grow. Only plant the seed and harvest the crop. The miller merely grinds the wheat into flour and the baker makes the flour into a loaf of bread. God is the one who gives us the wheat. The baker, the miller and I are his helpers."

Then Charles awoke. The dream was very real and had taught him a lesson. "Mother," he said, "I am sorry that I was so cross this morning. I had a wonderful dream which taught me a lesson of true thankfulness. I do thank God for this loaf of bread."

The first Thanksgiving in our country was celebrated by the Pilgrims. They did not thank God for great quantities of food. They were thankful for a loaf of bread, for being alive, for having lived through a long, cold winter and thankful that God had been with them.

We need to thank God not only for food, warm clothing, homes and our parents, but for two eyes which can see the beauty of God's world, two ears to hear the voice of God, two hands to work for Him and a mouth to tell others about Him. Truly this ought to be a thankful Thanksgiving for us.

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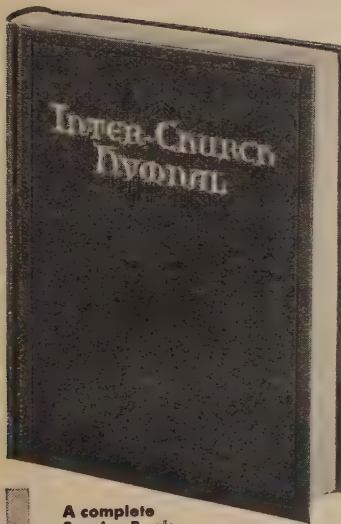
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ILLUSTRATIONS

WM. J. HART, D.D.

We Still Shall Sing

*Psa. 81:1. "Sing aloud unto God our strength:
make a joyful noise unto . . . God."*

Bringing to a close an address on "The Approval of the Excellent" at the Matriculation Convocation of Drew University in 1941, Professor John Newton Davies quoted a poem from a young Cardiff girl which was deeply impressive. Professor Davies was born and educated in Wales. He stated that he had once before quoted this poem, when the war had been in progress but a short time. This explanation was made: "You cannot know, as I know, what that South Wales port has suffered in lives, homes, schools, churches and cathedral. How have the people of this port been able to endure their crucifixion? Because their hearts were charged with courage before it began." Then the speaker said that the stanzas had gathered meaning through the terrible experiences of war. These are the lines quoted from one of those "whose hearts were charged with courage," but whose name was not given.

"We still shall sing
While there's a song for singing.
Though death drips from the sky in molten tears.
Though sorrow weeps and war is grimly flinging
In bloody challenge to the unborn years.
We still shall sing.

"We still shall sing
Though dreams have turned to ashes.
Though children's eyes are wide with strange new fears
Though martial discord clangs and cracks and crashes
In awful tumult 'round our startled ears.

"We still shall sing—
Then come what may tomorrow!
While there's one dream, one vision to defend.
While faith still shines through fear and pain and sorrow,
A star to lead us on to journey's end."

This is a song for those everywhere whose "hearts are charged with courage" in a time such as this.

Five Witnesses

Eph. 5:20. "Giving thanks always for all things unto God and the Father."

The grandest book of praise and thanksgiving in the world is the Bible. It is as though a singing wind flutters through the leaves of the Holy Scriptures, with thanksgiving as its theme. From Genesis to Revelation, "Praise ye the Lord" and "In everything give thanks" is upon myriad lips. In certain sections of the Bible the ascriptions of praise and spirit of thanksgiving mingle in a veritable Hallelujah Chorus, notably the collection of Psalms. More-

over, the one hundred and fiftieth Psalm, the last, is all praise. It is, indeed, a harp of thirteen strings, every one of which vibrates deep chords of thanksgiving.

From this Book of books I wish to summon five to bear witness to the spirit of thankfulness which permeates the pages. And first, the Lawgiver, Moses, speaking in his farewell address:

"Remember the days of old, consider the years of many generations: Ask thy father, and He will show thee; thy elders and they will tell thee."

Second, the Seer, author of the book of Lamentations, often ascribed to the Prophet Jeremiah:

"Thy mercies are new every morning."

Third, the Psalmist, which may well indeed be David:

"Bless the Lord O my soul, and forget not all His benefits."

Fourth, the Apostle, the incomparable Paul:

"In everything give thanks."

And fifth, the Saviour, that last night in the Upper Room:

"And he took the cup and gave thanks."

What a company of witnesses, the Lawgiver, the Prophet, the Psalmist, the Apostle, the Saviour.—*Edgar DeWitt Jones.*

Wartime Thoughtfulness

*Psa. 139:2. "Thou understandest my thought."
1—Milk for English Children.*

Recently when English factory workers opened three cases of machine tools received from Cincinnati they found 48 tins of evaporated milk tucked into each case with the tools, and a note reading: "The employees of Jones Machine Tool Works have sent this milk for your children. We trust it will be distributed where most needed." These anonymous factory workers in the United States will long be remembered in England.

2—*Tea for Victory Celebration.*

Every Saturday, in a street in the most heavily bombed district of London, one resident popularly chosen for the job collects a teaspoonful of tea and a teaspoonful of sugar from each family. Stored away carefully in tins, these collections are for the big tea party with which the street plans to celebrate victory.—*Patricia Strauss, condensed in The Reader's Digest from The New York Tribune.*

Reason for Thanksgiving

sa. 69:30. "I will . . . magnify him with thanksgiving."

We can give thanks today, even tho the wrld be in flames, because—

We, the American people, have been slow to ger.

We have kept our ideals and now prove our adiness to make sacrifices for them.

We have stood by democracy everywhere and posed those who would destroy it.

We have believed in the rights of families of hall nations to enjoy peace and freedom from gression.

We can foresee a world in which peace can be made enduring; and are willing and eager to help establish it, although we recognize the pitfalls and the difficulties confronting us.

We have marshaled our resources generously on behalf of those standing against the forces that would destroy mankind's right to liberty and the immeasurable happiness that such freedom bestows.

We still place things of the spirit above material things.

We carry on today the great traditions with which our forefathers endowed us.

Even though the outlook for humanity may appear bleak, it is not so when high ideals and old purposes govern our actions. We have, truly, great reasons for giving thanks.—*Editorial in the Syracuse (N.Y.) Post-Standard, November 20, 1941.*

Long Vistas

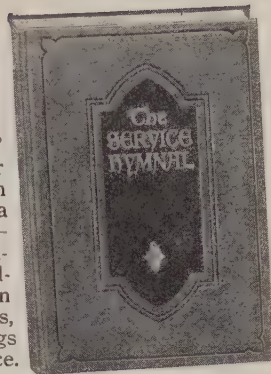
sa. 41:18. "I will open rivers in high places."

Some years ago, when Japan was a friendly and instead of the headquarters of savages, an American traveller found himself in the smallest garden he had ever seen, and yet he had the feeling of great space and long vistas. When he asked the secret of it, the gardener showed him how every dwarf tree and shrub had been planted in definite relation to a distant mountain, and every short little path opened a vista towards it and the spaces beyond; and his Japanese host said: "I have annexed the mountain." I do not know any other way to escape the shrivelling influence of everyday monotony and labor than by adjusting all our views and paths to the magnitude and certainty of the almighty purposes of God. Is it not for that that St. Paul bids us, "Set your mind on the things that are above?" Only so shall we find sustenance for our spirits. What else was his meaning when, as Isaiah reported, God said, "I will open rivers in high places."—*From "Altitudes in Religion," by Dr. J. M. M. Gray.*

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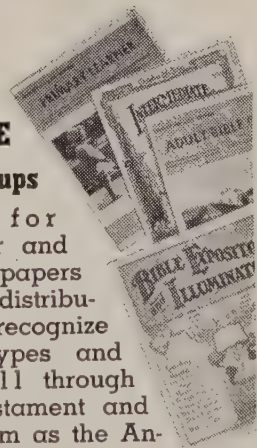
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Found Life Beautiful

Eccl. 3:11. He hath made everything beautiful in his time."

A thirteen-year-old girl of Brooklyn, Fanny Loftman, suffered an accident which left her a cripple for life. Helen Keller, a paper said, learned of the girl's accident. Knowing through her own experience of blindness and deafness, what a handicap in life means, she wrote Fanny a letter, said to have read as follows:

"I have just read (that is, someone probably read it to her) in the newspapers about your accident, and I feel I must write you. I am very sorry. My heart is full of sympathy and love for the brave girl who is bearing everything with sweetness and courage.

"All my life I have had unusual obstacles to overcome, and in spite of them I have found life beautiful. I have been able to do something for myself and others.

"You, too, Fanny, will learn to find beauty and happiness in the world. Grief and pain are but the soil from which springs the lovely plant, unselfishness. Be gentle, and learn how to suffer. When one suffers patiently, one suffers less.

"I am much older than you, and many of the secrets of life which you will learn little by little have been revealed to me. Believe me, the future is shaped out of the past. Whatever you can do to live bravely without impatience and without complaining, will help you to live some future day of joyful contentment.

"When trouble first comes we do not know what to do with it. We are bewildered. But after a little while we learn our new part—the thing we can do best—and we take up the task God put into our hands with a smile in our hearts.

"I am sending you the story of my life because I hope that even deafness and blindness are obstacles that can be overcome."

What a lovely letter of encouragement was this from one handicapped person to another!

Healing for our Troubled Spirits

Mal. 4:2. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

One of the unforgettable moments of the Madras Conference, which all who were there cherish in the deep places of their memory, was when Dr. Mott called every delegate's attention to two direct and penetrating words from the Scripture:

"My soul, be thou silent unto God," and

"Speak, Lord, for thy servant harkens."

Was there ever a time when one needed to be more alert, or when one's ear needed to be more

attuned to the voice of God than this *today* in which we are living? The Bible has come alive in a new way in these days. One of the Japanese Christian group at the Deputation meeting at Riverside, California, in speaking of the worship periods, said, "How pertinent and how timely are the words from the Scriptures. They heal our troubled souls."—*Sue Weddell in WORLD OUTLOOK, May, 1942.*

Meditation of the Philosophical Farmer

Nabum 1:7. "The Lord is good, a stronghold in the day of trouble."

When I looked in at the door of the big farm kitchen I was told that the farmer was somewhere "at top side of the land." So I went in search of him.

I met him a few minutes later, and together we skirted a field of wheat. As we tramped along, now on a narrow strip of turf, now on the soil, clouds of dust rose up about our feet.

"The land's dry," I remarked.

He nodded. "Very," said he.

"It's a wonder anything will grow in soil as dry as this," I said.

Again he nodded. "It's wonderful that anything grows at all," he replied. "Everything's wonderful in Nature."

I waited, for my old farmer friend is something of a philosopher, and I like to hear him talk.

"Plants are all wonderful," he continued presently. "They've wonderful reserves. Come a dry spell, and they keep on longer than you'd think. Come wet weather, they take a lot of drowning!"

It was my turn to nod.

"Pity more folks isn't like 'em," was the odd comment. "There's too many folks today that can't stand extremes of anything! A bit of bad luck, half a peck of trouble, loss or bereavement, and over they go . . . bowled out middle wicket. And likewise a bit of good fortune, a step up in the world—and they can't stand it."

He paused again, this veteran of storm and sunshine.

"I reckon," he concluded, "that it's only them as is rooted and grounded in the love of God that can stand firm whichever way fortune's wind happens to blow."—*The Friendly Man in The Methodist Recorder, London.*

A Country Calendar

Isa. 63:7. "I will mention the loving kindness of the Lord."

1—*The Family Feast.*

Thanksgiving is a holiday dear to the American heart, a holiday which glows warmly against a charming human background. Con-

ned at its beginning with such humble things as wheat and corn for winter food, a of that turned off the greater part of winter storms, fragrant evergreen boughs for a bed, plentiful fuel at their very door; nurtured by deep and heart-warming gratitude; centered ways around the home and family. How could Thanksgiving be anything except the delightful occasion that it is? More even than Christmas, Thanksgiving has been the occasion for gathering together the entire family under the familiar family roof-tree.

—*Many Memories Recalled.*

Important as is the feast, it yet is a small part of the real Thanksgiving; memories of days that are past, they are dearest and most precious of all. Memories of stumbling from the sleigh to the wide-open kitchen door and Grandma's welcoming arms. Of the warmth of crackling wood fires; the savory odors of roasting meats. Of happy laughter as another sleighload was added to the family group. That one happy Thanksgiving when all the grandchildren were together—the youngest grandbaby a target for all eyes and hearts, no inkling yet of the empty little chair that must shadow the next year's feast. The Thanksgiving when dear Aunt Lucy was the bride who became initiated into the family clan and who always remained so truly a part of it. That first strange Thanksgiving without Grandpa when Father's hand trembled as he carved the turkey. What should we do without these memories?

—*Establishing Life on a Foundation of Gratitude.*

Yes, Thanksgiving is home-day, memory-day. More than we nourish our body upon food, do we feed our heart upon the nearness and dear-ness of our family and kind, do we establish our life upon a foundation of gratitude and assurance.—Georgia Lott Selter.

—The Old Watrous Farm, Three Mile Bay, N. Y., in The Watertown Daily Times.

The World Will Long Remember

Heb. 11:34. "Waxed valiant in fight."

"The Voice of Freedom" from San Francisco announced over the radio: "Bataan has fallen!"

The soldiers on Corregidor stood in silence. Many wept openly. The Voice went on—

"With heads bloody, but unbowed, they have yielded to superior force. . . . The world will long remember the epic struggle they put up . . . they have borne all that human endurance could bear. . . .

"But what sustained them was a force more than physical . . . it was the thought of their native land, all it holds that is most dear to them, the thought of freedom and dignity, and

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pride in these most priceless of all human prerogatives."

We on Corregidor listened, still in silence. But all of us breathed, "Amen."

—Dean Schedler, in an AP dispatch, April 11, '42,—*The Reader's Digest*, June, 1942.

Don't Be Downhearted

Prov. 17:22. "A merry heart doeth good like a medicine."

There is a rather touching tale about the young Britishers who were bundled off to America at the beginning of the war, many of them without any more baggage than the smallest of satchels, and most of them ignorant of their destination. They would wander aimlessly about the black-curtained "grand salon" of the ship that was bringing them over, but every time one small person encountered another he would say, stoutly, "Don't be downhearted!"

"Don't be downhearted!" is the cry that is being echoed everywhere by Americans embarked upon a sad and sober period in the nation's history. And most of all, the wise persons concerned with American morale have been heard to implore, don't be downhearted at dinner.—*Jane Holt in the N. Y. Times*.

He Bowed His Head

II Chron. 29:30. "They sang praises with gladness, and they bowed their heads."

He was a young colored boy, not too warmly dressed but clean and neat; not too sure of himself but eager to give the service for which he was paid; not too well fed and perhaps hungry from a long morning of work. But when he sat down to the lunch his employer had provided for him, he bowed his head and closed his eyes in silent thanks to his Creator.

The sight of him shamed me for I had grabbed my own lunch on the run between activities. Hurried by important tasks—so I thought—I had neglected that most important of all things, the few moments of quiet retreat through which to find strength and wisdom to deal with the day's work and problems and relationships.

Inspired by the simple faith of that Negro boy and humble in my own need, I turned aside to quietly seek the Father's presence.—

Lillian Short Morse.

Both Feet in Heaven

Phil. 4:8. "Keep in mind whatever is true, whatever is worthy." (Moffatt).

The vast majority of the people in the congregations I know have both feet in heaven.

The procession begins with a little woman remembered from my boyhood. She was a hunchback, seldom free from pain, yet she had

one of the most radiant faces I have ever seen. Her cheerful, happy Christian experience was constantly revealed in her countenance. She was a help, never a hindrance, to her pastor. She possessed the artistic gift, painting little cards with lovely scenes and helpful verses on them.

One day she sent to my mother, a shut-in invalid the latter years of her life, a painted card showing a beautiful field with a fence around it. Beneath the picture were the lines:

Build a little fence of trust

Around today;

Fill the space with loving deeds

And therein stay.

Look not through the sheltering bars

Upon tomorrow;

God will help thee bear whatever comes

Of joy or sorrow.

She had both feet in heaven.

—Bruce S. Wright

CHURCH AND SOCIETY

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Thanksgiving

Luke 17:16. "Fell on his face and thanked Him."

Heb. 12:28. "Be thankful that the kingdom cannot be shaken."

The Greek word (*ukaristeo* or *eucharist*) is the word for "thanked" here. It is used nearly three score times. It is variously translated to be grateful, to feel thankful, as at the beginning of a feast or meal, to consecrate a thing by giving thanks, equivalent to "blessing." Paul makes greater use of the term than other writers. Thankfulness to Paul implied being mindful of God's blessings and favors primarily. Thankfulness also connotes liberality, agreeableness, pleasantries, gratitude, acceptable to others and winning. *Karis* is another term for "thanks" for benefits, services and favors rendered and received. The word has a more general use than the former. *Karis* also suggests joy, pleasure, delight, sweetness, charm, loveliness. *Karis* is a gift, a favor, an expression of goodwill and loving-kindness, the spiritual state of one who is governed by divine grace. *Karis* is used of the kindness that prompts God to exert His holy influence upon men, to the end that they may turn to Christ, be kept and strengthened in Christian faith, knowledge and affection. With a world at war even Christians are prone to lag in thankfulness. But though a world may be "shaken" to its very foundations, there is a faith, a spirit of assurance, an abiding sense of security that the "kingdom cannot be shaken." May this Thanks-

ving Day find us all *thankful* for the indestructibility of God's Kingdom and Truth. And of his fullness have all we received, and grace for grace." "In everything give thanks."

East of the Pharisees

Cor. 9:10. "After calling others, I may not be disqualified."

Is. 4:12. "Who are you to judge your neighbor?"

Matt. 16:6, 11. "Be on your guard against the yeast of the Pharisees."

It's all right in war times to tell others to save this and save that; to tell others to buy War Bonds and War Stamps; to emphasize the ideals of civic righteousness and civic reform; to dilate upon the advantages of a spiritual religion over a materialistic, naturalistic and secular culture, but the real crux of the whole matter is: what are *we* doing about it? How can religion be a vital motivating force in the lives of individuals and nations, if, in its stead, substituted humanism, ethical culture, philosophic ideals, scientific naturalism, and a godless paganism. It is truth, truth is truth whether in the fields of philosophy, science or religion. But these truths are not the same, neither in kind or degree. Theology as the science of God and Religion deals with a special revelation" (God spake). This is not given to philosophy and science *per se*. In addition, religion (better Christianity) generates a warmth, a fervor, a zeal, a spirit, an intensity of heart, feeling and action, due to Divine love. This is the basis of all moral motivation and true civilization. The teachings of Christ when properly taught and practiced make for the *enrichment* of personality, and the salvation and peace of the world. We know of many patriotic Americans who revolt against the ballyhoo, the rant, rabble-rousing, bluff and bluster, glamor and dramatization of war by radio, press and public speaker. This war is not a lark, but mighty serious business.

Noblest Enthusiasms

Job. 23:3. "Oh, that I knew where I might find him."

Thess. 5:23. "Keep your spirit, soul and body sound . . . irreproachable."

Noblest enthusiasms! You will find the term in Carlyle, that great Scottish essayist and historian of the Victorian period. He says: "The noblest enthusiasm of human nature—the religious principle and the idea of humanity—are wandering up and down the earth like a body without a soul, seeking their earthly organizations, here, there, and everywhere, indefatigably, indestructibly, searching for a home, for incorporation, for incarnation." Were words

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ever more true?

Today, this Thanksgiving period, we, not only see peoples "searching for a home," but also ideas and principles "searching for a home." This was true in Carlyle's own life. His was a spirit that revolted against convention, not *per se*, but only that which covered up sham and insincerity. A much misunderstood writer, Carlyle with all of his thrusts was hardly a satirist or cynic. He had ideals and spiritual convictions. His great work, *Sartor Resartius*, shows that clothes, as a garment of externals, was made more important than the man himself. Things that confine us, we may cast aside. The one vital thing in the world is MAN and the Immortal Spirit of Man. Of what value are the traditions, constitutions, machinery, conventions, ceremonies, all, creations of man, if they restrict and limit the freedom of the being who made them? One does not have to be a fatalist or destructionist, a nihilist or rebel to see that Carlyle in his day was teaching the English-speaking world, something; that Souls count more than Things; that it is man's duty to follow ideals and to do his part; to help bring cosmos out of social chaos. Diogenes with his lanterns looking for an "honest man" was also an Idealist. Jesus and Carlyle emphasized the great power of personality, leadership and influence. Carlyle overemphasized it perhaps, but in an age that greatly needed its teachings. The early nineteenth century had to be awakened to the meaning of individuality. Today, we are not sure whether the strong man makes the movement or that the movement makes the strong man; probably, both are partly true. In war days, we have many "ennobling enthusiasms" centering around religion and human brotherhood that like waifs are "searching for a home." Separate and detached bodies and souls are always homeless.

Paradox of Sin

Luke 11:4. "Forgive us our sins."

Jno. 1:29. "There is God's lamb, who is to remove the sins of the world!"

Rom. 7:25. "Mentally, a slave to the law of God, physically, to law of sins."

What a mass and mess of inconsistency is Sin? Sin has more derivatives, connotatives and synonyms than any other word. We count more than twenty synonyms alone and what an array of terms. Behold the words: evil, crime, fault, guilt, depravity, unrighteousness, delinquency, immorality, iniquity, wickedness and more. What libraries of books could be written on each term alone. Paradoxical, though it seems, sin is the least popular yet most practical habit known to man. It is sin

that we "first denounce, then embrace." It is proud, boastful, unrepentant and unforgiving sin that causes man to be rich in promises and weak in fulfilment; it is sin (omission and commission, individual and collective), that proudly stalks this old earth today. Because of sin, the most noble character that ever lived was unlawfully convicted and crucified; and from that day—the process has been renewed, a million and more times, each minute.

There must be quite an accumulation of unpaid interest for brazen effrontery and insult to God's holy laws. If "truth is forever on the scaffold; and wrong forever on the throne"—then the quicker the sinner secures reconciliation and forgiveness, the greater his chance for reducing sin's debt and interest. The three key words in any religion, worthy the name are God, Sin and Salvation. These cover a large field. In Christianity, so important are they that we base our entire system of theology, ethics and morals upon them. How important, therefore, that we give due attention to each of these themes. How necessary to know something of the causes, both individual and collective that make for sin; and greater still, the remedies and technique which through God and sanctified human knowledge help to destroy sin. St. Paul, in Rom. 7-8 chapters treats the subject of sin in a masterly manner. We don't see how a Philadelphia lawyer could meet it in rebuttal. After treating the universality of sin and its condemnation, Paul, in Rom 8:2 speaks of a mystical union with Christ, through which "the life-giving law of the Spirit *fre*es one from the law of sin and death." You don't find this in any other religion.

Thanks for Criticism

Ephes. 5:20. "Give thanks for everything."

Acts 28:15. "He thanked God and was greatly encouraged."

We have read of a painter somewhere, rather serious and sensitive soul, who often invited criticism of his work. But this was long before the over-the-counter commercial age of art swamped us. From these criticisms, he hoped to improve upon his artistry. One day in his search for perfection, he printed these words: "Whoever sees a defect in this picture will please stick a pin where the defect is seen." In a short time, the picture was covered with pins. Chagrined and almost defeated, he consulted a friend. "Why," said the friend, "your picture is all right and don't let anybody make you think otherwise. It's your legend that's all wrong! Let me advise you. Do not encourage persons to tell you what is *w*rong with your picture, but what is *r*ight with the picture."

the painter then substituted the word "right" or "defect" and behold, the picture was vamped with an avalanche of pins. Is not this parable of life? People see in pictures, what they are looking for. If we do the best that we can as teachers, preachers, creators and moulders in our craft, we must expect criticism, especially, when we invite it. Criticism may be favorable or unfavorable. But in all cases, the true artist need never falter from his ideals. Is not life replete with instances where even the most cynical and destructive of critics have had to revise their judgments. A real artist always knows, for his work is the first and last word anyway, while the world of the critic is only in "the world"—as we say. "Be ye thankful!"

The Unfailing Church

Acts 20:28. "To feed the church of God."

Matt. 16:18. "I will build my church."

The Church as a social and religious institution, in the main, is not as "static" as its enemies depict. On the contrary, it has been quite "fluidic" and responsive to social changes. Its role in society, has always been most difficult. It must serve as a custodian and preserver of those tried and true values, with which it has been entrusted: it also must give its strength and influence to the creation and development of new values, in so far, as they contribute to social progress. And so we have the Traditional and Liberal, the Conservative and Progressive elements, more or less, in all of our churches. In peace as in war-time, the Church has ever been compelled to face new conditions and effect new adjustments. Even in so-called "normal" times, she has had to overcome inhibitions, restrictions and limitations, within and without. Let us review a few: an ever-increasing budget and overhead. We sing "salvation is free" but somebody must pay the freight. Public buildings with equipment and programs are built not only upon the principle "In God we trust," but also with the coin upon which these great words are stamped. Then our unsettled and rapidly changing community life, due to commercial and industrial development; the changes incident to financial reverses, losses, even our prosperity, often resulting in an increase or decrease in church membership; our unassimilated mixed races and nationalities; our "racial inferiority" and economic inferiority complexes; our engulfing waves of warring and embittering sectarianism; our economic, political and social exploitations, resulting in wars, inflations and deflations. These social forces have made a tremendous impact upon both Church and Society. That the Church has survived is due primarily, to Divine protection.

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The book warns by implication that "man was not meant to live alone", either mentally or socially. The greatest companion to the mind of man is the thought of God, and the teachings of His Son, Jesus Christ. It is our need now to "attain unto that true enthusiasm which is the mark of those who are possessed of an inner God who shall inspire their intellectual life and make it whole."

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—Charles Haddon Nabers.

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THE SPIRITUAL LIFE

By Edgar Sheffield Brightman. Abingdon-Cokesbury. \$2.00.

Dr. Brightman's book, which presents "the substance" of his Cole Lectures at Vanderbilt University School of Religion, 1942, is not light reading for leisure moments. It is "strong meat, for those whose senses are exercised." The author has rendered a valuable service to religion by bringing the idea of the spirit down out of the clouds of theological speculation and making it serviceable in interpreting the scriptures. Yet his own definitions are not always clear nor is he consistent in the use of them. For example: on page 142 he says: "The goal and essence of spiritual striving is to know God and to enjoy him forever, to contemplate the eternal." But on page 150 he declares: "The very nature and foundation of spirit is not to contemplate life impotently from afar, but rather to share in it, to animate it with new purpose, new form, new meaning." On page 176 we have this sentence: "Spirit is no one event or thing or experience; it is rather a rich and complex life of devotion to true values and of cooperation with divine purpose, as that purpose is apprehended by the spirit." This leaves one wondering what, then, is spirit? If the sentence had begun with the words, "The spiritual life is etc.," the meaning would have been clear. Again on page 49 he says: "The real defect of Hegel's Objective Spirit lies rather in the conception that there is a Spirit that is not a person." Following which the author reasons logically that spirit is personal, always personal. But on page 210 he states: "The spirit of our times, our Zeitgeist, is a spirit." Surely he would not assert that it is a person. But perhaps, it is too much to expect that even a professor of philosophy would be consistent in the use of his own terms!

Passing by these minor criticisms I am pleased to witness that Dr. Brightman has said much that is illuminating and inspiring. His chapter three, on Spirit

social, is as delightful as chapter two is confusing. The thoughtful reader will find many passages underscored and will put down the volume with the feeling that he has been somewhere and learned something.—F. W. Burnham.

CHRISTIAN EUROPE TODAY

Adolph Keller. Harper. 310 pp. \$3.00.

There is a view of "the tragic continent and its conflicting forces" through the eyes of the Director of the European Central Bureau for Relief. A church sees the European problem as basically a problem of the Christian faith. The political, social, cultural aspects are merely secondary. The great task is the Western church's greatest opportunity.

Being the problem with an inside vision of one who has been intimately acquainted with continental ecclesiasticism, Dr. Keller makes it quite clear that there is a vast cleavage in the church of the continent and the church of the New World. Church and state related in Europe historically and traditionally in a manner that the average American fails to comprehend.

From Russia to Great Britain the author sweeps across the continent inspecting every phase of the church. The spiritual ghettos are seen and a background is afforded against which we can understand them. The book is nobly realistic.

There are visions and dreams, of course, of a new world and a redeemed humanity. But the work does not go idly vagabondizing in a quest of spiritual dreaming. Hopeful of finding somewhere a new religious vision. Instead, here is a book that stands shoulder to shoulder with the greatest reportorial accounts of political and wartime Europe. Here is a glimpse behind the scenes as vivid as those Shirer, Sheean, or Gunther have given to an inquisitive America.

This book has much in it that will awe and inspire well-wishing, but complacent American ecclesiasticism. It is a book that builds an understanding of a problem that might easily be neglected, yet a problem, the solution of which, is essential if we are to win the peace and retain the spiritual values for which we have fought.—Paul D. Leedy.

WAVES OF HEALING

Archer Wallace. Harpers. 168 pp. \$1.50.

There is no question about this being an outstanding book from the viewpoint of both preachers and laymen, youth and age. From the word "go" Archer Wallace has what it takes to get a dynamic message across to Mr. Everyman with vibrant and compelling speech. His themes are taken from the commonplace experiences of life, but there is nothing commonplace about his treatment of them. Such topics as: WHAT LOVE CAN DO FOR US, THE CONQUEST OF DISAPPOINTMENT, HE HELD NOTHING BACK, THE DEPTH OF YEARS, THE THINGS WE FEAR, LIFE'S ACCUMULATIONS, THE BOY AND THE ECHO, THE PAINLESS LIFE, THE PENITENCE OF SAINTS, and THE UNFINISHED TASKS OF LIFE, to mention a few of his twenty-four chapters, will indicate how intriguing the literary prospect is. The perusal of such theme in detail will only add to the thrilling outlook that spreads itself before the mortal eye of humanity in this dark hour.

The author's masterful use of illustrations will enable this book to preachers and teachers, and his canny ability to bring in apt quotations from a wide variety of sources proves the worth of the book. The magnificent array of timely poems, many of them

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gleaned from fresh fields of poetic effort, is sufficient cause to have this volume at one's right hand.

LEAVES OF HEALING is not directed to the sick and afflicted, though it will be a blessing and healing to their disquiet of soul and body, but is rather focussed upon the dire needs of modern society, individual and collective, to recover it from spiritual palsy. There is a patient insight, a reverent understanding, and a quiet confidence breathing through every remedy and antidote offered in these pages. The prescriptions are not violent in action nor obnoxious in character, but healing in power. To read is to grow in grace and truth. Without a doubt here is a book destined for a wide reading across many years, if not many generations.—*John W. McKelvey.*

KEEPING YOUR CHURCH IN THE NEWS

By W. Austin Brodie. Revell. 125 pp. \$1.00.

"How to inform the public about your church in action" is the subtitle of Mr. Brodie's book. That is exactly what it is: a "how to" book! Many clergymen fail in the presentation of the news of religious activity because they lack the technique of the newspaperman.

Every activity of the church is news, if that activity is seen from the journalistic viewpoint. All activities cannot be made sensational, or even feature stories, but with a "news sense" the average clergyman can keep the church in the public eye without being sensational or over-soliciting the favor of the editor.

However, there is an approach to be learned. It is necessary to know what makes news, how "copy" is prepared, the manner of placing the story, what constitutes a "front page story", and how the "editor views religious news".

All these phases of religious journalism, Mr. Brodie discusses excellently, with copious examples. In its field this book is distinctive. No other work of similar design covers the field so comprehensively and practically.—*Paul D. Leedy.*

THE GOSPEL TODAY

By Chester Warren Quimby. Abingdon-Cokesbury. 128 pp. Paper. 35c.

This book is worth 35c of any man's money. It looks like a study book, although it is not written in the usual study book style. There are no questions at each chapter's end. It is narrative, and the author's style makes it easy to read and follow.

His subjects are: background, content, power, church life, changing outlook and universality. With a wealth of understanding, a thorough knowledge of his subject and a power of explanation, he puts the Gospel into the present day and into man's life with the problems we must face. The Gospel is made to live in the lives of men today.

This book ought to have a good circulation among the laity. And, confidentially, preachers will find a lot of new sermon ideas within its covers.—*W. R. Siegert.*

THREE THINGS WE CAN BELIEVE IN

By Fulton Oursler. Revell. 62 pp. \$1.00.

Here is an attractive little book with an inspirational appeal measured to satisfy the popular appetite. It can be read in one sitting with pleasurable profit, or dipped into one chapter at a time without losing the power of its straightforward message. Mr. Oursler has discussed with stimulating brevity such topics as: THE CONQUEST OF FEAR, THE TRAP OF INDECISION, and WHAT WE CAN BELIEVE. His three-fold answer offers food for thought: GOD, OURSELVES,

and OUR WAY OF LIFE. While his treatment of the themes is extremely limited, as the size of the book indicates, it is timely and suggestive, and it is illuminated with several admirable illustrations. It is a refreshing tonic for the jaded spirits of just such a time as this.—*John W. McKelvey.*

A DOCTOR CARRIES ON

By Thomas A. Lambie, M. D. Revell. 173 pp. \$2.00.

This is a sequel to Doctor Lambie's former volume, A DOCTOR WITHOUT A COUNTRY. It undoubtedly have greatest interest among those who possess or have read the first book. Doctor Lambie, field director of the Sudan Interior Mission, narrates here the story of re-newed labours after an enforced furlough due to the discontinuance of his work in Abyssinia following the Italian conquest of the country. The book as well as Doctor Lambie's missionary work suffers from the continuance of the war, particularly the war of the British to oust the Italians from their ill-gotten Ethiopian conquest. It is to be regretted that less of the tales of war and more of tales of heroic missionary activity were not included, especially such stories as are told in his chapters, THE TRAGIC BOMBING OF DORO MISSION STATION and MISSION WORK IN WAR TIME. These chapters give the inside picture of much faithful witnessing "the night of the spirit" through which the white world is now passing.—*John W. McKelvey.*

INTERMEDIATES' WORSHIP PROGRAMS

Compiled by Mary Elizabeth Past, Director of Religious Education, First Presbyterian Church, Blacksburg, West Virginia. Revell, New York, 1942. 205 pp. \$2.00.

There is a knock on the door of the Minister's study. The young man comes in and says, "Pastor, they have asked me to conduct the worship at the youth meeting next Sunday, and I wonder if you could give me some suggestions?" The answer to the inquiry is to be found in this most helpful book. It fills a real need. Sixteen directors of religious education have contributed their best worship services, and every one of the thirty-eight programs is excellent. Some are very brief, others more detailed, all are usable in the church of any type.

The compiler writes that it has been her attempt not only to provide worship services, but to suggest how ideas and methods can be developed by the reader. Thus there is a variety of types of service — some based on a poem, others on a picture, some around a story, several for the special days of the Church year. Each contributor gives brief suggestions as to method.

This will prove to be a truly worth-while book for the Church or Minister's library.—*Gordon W. Mattice.*

THE CRUCIFIERS—THEN AND NOW

By Talmage C. Johnson. The Broadman Press. 1941. 112 pp. \$1.00.

This is a series of eleven sermons on the crucifixion. The author takes certain sins, and then uses people embodying those sins, as, "Nicodemus and Pride," "Judas and Greed," etc. The method is unique.

However the sermons are not very penetrating and leave one unsatisfied. While he attempts to show that these same sins are modern crucifiers, which is undoubtedly true, he nevertheless merely skims the surface in his presentation. One feels that he could have more deeply delved into human nature, and that he could have chosen more fitting characters in several instances.

—*W. R. Siegert.*

Mid-Week

Under Dark Skies

Invocation.

Psalm 119: 105-112.

Hymn: "Forward! Be Our Watchword." St. Jan's, 6s, 5s, D.

Scripture: Luke 17:11-37 through 18:1-8.

Hymn: "Lead on, O King Eternal." Lancaster, 7, 6, D.

Pastor: "God does not ask us to behave as if our sins did not exist. When we are down in the dust, a new or unexpected blow, he will hear our prayers, though they are very imperfect. Trial in the present is not joyous, but grievous. It is enough if we say, 'It is the Lord, let him do what seemeth him good.' It is enough if we can say, 'I was dumb, I opened not my mouth, when I should have cried out against evil.' Some may rise higher than that and say, 'In Bunyan, 'I felt the bottom and it was good'—firm ground from shore to shore. It will be very much nearer a spiritual victory, if we can speak to each other of hope.

The pattern shown us in the Sermon on the Mount, is not only of resigned submission, but of thanksgiving-submission. A high resolve to search out the will of God, coupled with determination to submit gratefully to the working out of that will, is victory, no matter how dark the physical sky." (Pastor may continue to develop).

Prayer: (Of gratitude for the hope in our hearts at the close of the last war, admission of our own part in not fulfilling the promise of peace, seeking forgiveness for our selfishness in the face of God's love and care of us. Pray especially for those who are facing physical danger in order to preserve freedom of worship.)

Hymn: "What Equal Honors Shall We Sing." Missionary Chant. L. M.

Readings, from letters received from men in the service, who express their dependence upon the Bible, worship service, and prayer, or direct witness on the part of the congregation.

Hymn: "Spirit of Holiness, Descend." National. C. M.

Benediction.

God's Purposes for Man

Invocation.

Psalm: 23.

Hymn: "Breathe on Me, Breath of God." Pentham. S. M.

Scripture: Matt. 28:16-20. Mark 16:15-18. Acts 1:3-8.

Hymn: "Come, Holy Spirit, Heavenly Love." Balerna. C. M.

Pastor: "The Bible was written to connect men with God, not only men of ancient times, but the men and women of today, November of 1942. Our lives today must be blanketed with a sense of the nearness of God; a sense of sufficiency of God in any and every emergency, a sense of the forgiving love of God in any individual or national misguided act; the assurance that every individual life is enswathed or pervaded with the

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energizing nearness of God, giving us the courage to go forth to do His will. The Bible teaches us that it is not necessary for us to strain after God's love, but to realize his everpresent nearness, awaiting our willingness to accept his love and guidance. The more completely man casts himself upon the enfolding love of God, the more truly does he become aware of its reality. This is the first stone in the structure of abiding faith that Christian men and women should accept; this alone will dispel our doubts and fears, and in their stead fill us with the power, the good will, the gracious purposes of the living God."

Hymn: "Spirit of God, Descend upon my heart." Longwood. 10,10, 10,10.

Reading: Poem "Give of Your Best." (Editorial pages, this issue).

Hymn: "I Need Thee, Precious Jesus." Aurelia. 7,6,7,6,D.

Benediction.

III. Thanksgiving, An Act of Prayer

Invocation.

Hymn: "Come Unto Me, Ye Weary." Baldwin. 7,6,7,6,D.

Psalms: 119:129-136; 121:1-8; 122.

Hymn: "My Faith Looks Up to Thee." Olivet. 6,6,4,6,6,6,4.

Pastor: "But rather giving of thanks." Eph. 5:4. "Thanksgiving is necessary for the completion of prayer—as necessary as humiliation. Thanksgiving is not always easy; often it is very hard to give thanks. When our lives are greatly disturbed with fears or grief, a fear or grief from which we may not be able to free ourselves, thanksgiving is not easy, nay, it is possible only as a spiritual ascent from the things we do not understand, and which we therefore endow with proportions they do not actually possess.

"God does not ask us to act as if our agonies do not exist. He asks us to submit to them gracefully, thankfully, hopefully. He has told us that he who loses his life for my sake shall find it. When things go well with us, we quickly forget what we owe, and imagine that our own hands or our own cleverness brought us to the position we hold. However, easy though it seems to be thankful under blue skies and abundance, it is not natural to be thankful. Any mill will grind when the wind blows, so the seasons of thankfulness are usually those when we have escaped some great danger or affliction, and we ask to be granted such escape. However, Christians know whence cometh their blessings; they know that all assurance is rooted in the Cross of Calvary. It was prophesied by them of old time that the Christ would destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations."

Hymns "O Worship the King." Lyons. 10, 10,11,11.

Prayer of Thanksgiving: Name blessings received by the congregation, by individuals, personally. Blessings sought in the coming months.

Hymn: "Praise God from Whom all Blessings Flow." Old Hundred. L. M.

Benediction.

IV. Hearts At the Altar

Invocation.

Psalms: 119:105-112; 123; 131; 130.

Hymn: "Lead, Kindly Light."

Pastor: Matthew 5:22. "These words occur in the Sermon on the Mount, where Jesus reveals the manner in which the stern ordinances of the ten commandments are to be interpreted in the light he brought into the life of men. Jesus came not to destroy, but to fulfill the law. God looks deeper than outward appearances. Man, as represented by the state, looks only on outward signs and acts; God looks into the heart.

"The altar is the way of atonement, of confession,

of reconciliation. There the gift of cleansed affection and a surrendered will are made and there the Lord accepts and seals and purifies his humble child. A proach to God in such a spirit induces a right attitude toward men, and creates a feeling of brotherhood with all men."

Hymn: "My Faith Looks Up to Thee" Olivet. 6,6,4,6,6,6,4.

Prayer: Especially for humility and forgiveness. Name the sins of pride and selfishness that stand in our way toward spiritual health. Ask the grace to overcome our boastfulness.

Hymn: "Before Jehovah's Awful Throne" Old Hundred. L. M.

Benediction.

How About Rationing Alcohol?

Prov. 20:1. "Wine is a mocker, strong drink raging."

Nothing is more embarrassing and irritating than to see a fine young man in the fighting uniform of his country slumped in a corner staggering down the street under the influence of alcohol. Here is a young man who is giving his life to his country and who represents that is gallant and heroic and chivalrous—the Sir Galahad of American life. For him there is nothing that the civilian population will not sacrifice; for him (maybe your son) only the best is asked—white bread, sugar, beef, fresh fruits and vegetables, wholesome entertainment, warm clothing, good housing, good companionship.

But when the soldier in such a condition is encountered, most of us feel that in a sense, we are responsible. If the civilian population could have all the alcohol it wants, how can it be fairly denied to the soldier?

Alcoholic beverages consume foodstuffs in their manufacture. Alcoholic beverages use materials that could replace sugar used in the production of alcohol for munitions and which could thus help reduce the sugar shortage. Alcoholic beverages use gasoline, tires, transportation facilities, man power, and brain power as has been shown, limit the manufacture of synthetic rubber.

If we are to pursue a sensible and fair approach to a policy of general rationing, at the same time, help our boys in the armed forces live up to their manly American traditions, why not include alcoholic beverages as one of the rationed products? Put them alongside reduced gasoline, reduced sugar, reduced coffee, tea and chocolate, and replace them with increased self-respect, saving, thrift, increased efficiency, clean hard-hitting American bread and brawn, and an "all out" effort to win the war.—*The Rural New Yorker.*

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